9: Hawes--vii T-3 (1901) 1903 Gilyak
116, 121

PREFACE

"Many books on Siberia have appeared during the last two decades, most of which fall into one of two categories; the earlier, into what we may label 'exile literature,' and the later, 'Siberian railway sketches.'

The present work belongs in part to both of these classes, but deals chiefly with a portion of Siberia far beyond the terminus of the Trans-Siberian Railway—the little-known island of Sakhalin. Such a *terra incognita* has Sakhalin been in the history of exploration, that until the year 1849 it was believed to be a peninsula even by the Russians; and six years later, in 1855, an English naval commander was outwitted owing to the prevailing ignorance of its insularity. (1)

It is therefore not surprising that, even as late as this twentieth century, I should have been the first English traveller to explore the northern interior."

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1. See *post*, p. 100.

9: Hawes--vii-viii T-3 (1901) 1903 Gilyak
116, 121, 177

"The sources of our knowledge of Sakhalin, even in Russian, are few, and in English, if little has been heard of the convicts there, nothing has been written about the Gilyak and Orochon natives. With the expansion of the penal settlements, and the future, though not impending, development of the resources of the island, must follow the decay of the [viii] native in the presence of the white man. Already the former is modifying or abandoning his religious rites and ceremonies. It therefore behoved me to place these on record before they became lost to the investigator or buried in tradition.

If in the course of the narrative faunal and floral species have been noted, this is only what every traveller owes to the scientist and the ever-increasing body of students. At the same time no one regrets more than I do, that I was so inadequately equipped for my task among almost unknown peoples and amid strange physical conditions."

9: Hawes--viii T-3 (1901) 1903 Gilyak
116, 177, 563

"Of the faulty state of the penal administration, and the unfortunate condition of the 'exile-settlers' described in these pages, it is devoutly to be hoped that in any future investigations no trace may be found. At the same time a word of warning is due, lest the reader should found a generalization for Siberia upon this particular settlement. Sakhalin is the colony to which all Russia's worst criminals are despatched, and the very name of the island is banned in St. Petersburg. Moreover, it is a far cry to the capital—the sign-post in front of the post-office at Alexandrovsk says 10,172 versts (6752 miles)—and the threads of control cannot be pulled tight. Since the publication of Mr. George Kennan's two volumes, (1) great improvements have been made in the conditions of prisoners, throughout Siberia, not excepting Sakhalin; but that island still lags, as ever, many years behind the average penal settlement on the mainland."

1. 'Siberia and the Exile System.'

9: Hawes--viii-ix T-3 (1901) 1903 Gilyak
116, 121

"In Chapter VI. will be found a brief résumé of the [ix] history and general features of Sakhalin. The rest of the book, including the notes on Korea and Manchuria, consists mainly of a personal narrative. It makes no claim to an exhaustive account of Sakhalin or the neighbouring regions, for the author's object has been to place before the reader pictures. Incidents, trivial in themselves, illustrate and bring home to the mind the everyday life of native and white man in this far eastern world, more effectively than any detailed statement of habits and customs."

9: Hawes--ix-x T-3 (1901) 1903 Gilyak
116, 115

"My thanks are due first of all to Mr. X., my interpreter on the island of Sakhalin, a man of rank and education and a convict, without whom these investigations could never have been made. A few days before these words were penned, I received a letter telling of his escape to Japan—after many exciting experiences—'packed up in a cupboard.'

To Mr. Ellinsky, I am also deeply indebted, not only for the meteorological records of Alexandrovsk, but for many notes, which he had made on the subject of the natives.

In confirming my own observations of the fauna and flora of the island, I have derived assistance from the [x] work ot two St. Petersburg professors, A. M. Nikolsky and Fr. Schmidt."

9: Hawes--x T-3 (1901) 1903 Gilyak
116, 126

"In the matter of illustrations, I have a like pleasant duty to fulfil. Those appearing in the text have been sketched from articles in my possession, but the plates are in all cases from photographs. For those not taken by myself I am indebted to Mr. A. von Friken, Inspector of Agriculture on the island of Sakhalin, to Mr. Kuznetsov and to Mr. Ellinsky. For seven out of the eight (the first was by the author) forming the remarkable and unique series of the bear fête, I can only here record my thanks to one whom I met on the island, but who wishes to remain anonymous."

9: Hawes--xi-xiv T-3 (1901) 1903 Gilyak-1-5

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9: Hawes--53 T-3 (1901) 1903 Gilyak
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"A fog settled down upon us soon after leaving Marinsk, and compelled us to anchor for the night, for the land on the left bank was low and flooded for miles, and the shifting of currents rendered navigation difficult.

The fourth day our course was north-westerly for twenty miles or so, until we came to a sudden bend of the river at the native village of Tir, whence the river flows due east. At Tir, on some rocks on the hilltop, are strange inscriptions, which have been variously interpreted. Some have asserted that they are Chinese characters, and witness to the ancient limits of that great Empire; others, and this seems more probable, hold that they are a Niüchen [LSS: Erratum. Should read Nü-chen] or Mongolian inscription of the famous Buddhist invocation, 'Om mani padmi hom' (Oh, the jewel in the lotus).

At Tir, a great tributary, the Amgun river, on which there are gold workings, joins the parent stream."

9: Hawes--55 T-3 (1901) 1903 Gilyak
116, 132

"The river [LSS: the Amur] naturally freezes earlier at its upper waters than at the mouth. Towards the end of October (1) floating blocks of ice are met with, and almost suddenly, with little other warning, the steamer finds itself ice-bouud. [sic] Six weeks or two months must elapse before the surface throughout its length, in the lower reaches as well as the upper, can be declared safe for troiki (three-horse teams, attached in winter to sledges). Heavy snowfalls are experienced at Nikolaevsk and in the coastal region, mainly in December, the white pall lying from three to nine feet deep."

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1. The dates given throughout are according to the English style, unless otherwise stated. The difference is thirteen days, e.g. October 8, Russian old style (O. S.) = October 21, English or new style (N.S.).

9: Hawes--57-58 T-3 (1901) 1903 Gilyak -1-2
116, 563

"The town of Nikolaevsk, in which I now found myself stranded for an unknown period, was founded on August 6, 1850, by Captain Nevelskoy, acting without instructions from headquarters, for it was not until 1858 that the Treaty of Aigun gave this, the left bank of the Amur, to Russia. I have already referred to the severe blow it received when, in 1872, the naval base was transferred to Vladivostok, and again when the administration of the province was removed to Khabarovsk.

The town, which is perched on the rugged slope of the northern bank of the Amur, consists mainly of one broad street or road with one offshoot down to the *pristan*, and a few parallel green tracks. The main street contains half [58] a dozen well-built wooden structures, including the church, the Russo-Chinese Bank, and some merchants' stores. There are a few shops and residences of officials, the rest are log-houses straggling away into the scrub and forest, out of which the site of Nikolaevsk has been carved. At the foot is the collection of wooden wharves, which in the autumn present quite a busy scene. An Amur steamboat is in, three or four steamers bringing provisions, tea, flour, etc., for the winter are lying in mid-stream, huge lighters, which I am told were made in England, are being tugged ashore, while a small fleet of schooners rides at anchor higher up stream waiting for their annual load of fish for Japan.

Yet Nikolaevsk wears a *triste* look. The two prison buildings, with their dingy, forbidding-looking stockades, frown upon you, and the deserted old rambling wooden houses

9: Hawes--57-58 T-3 (1901) 1903 Gilyak-2
116, 563

of the admiral and military officials tell of its fallen fortunes. As I wandered about the place, I could not resist the feeling of oppression in the air. It was, as if the inhabitants were allowed their liberty—a very modified form of it—by the officials, only on sufferance. What a contrast to merry, happy Japan, and the gay village scenes there, and the Japanese pride in their police and military! Of course, it should be remembered that besides officials there were scarcely fifty Russians who were not ex-convicts."

9: Hawes--61-63 T-3 (1901) 1903 Gilyak-1- 2
116, 563

"At the mouth of the Amur, the owners of the vessel [LSS: A small Russian steamer traveling the Amur River] (the chief partner was the son of a convict) were making the first attempt at salmon-canning in Siberia. The chief occupation of the poor is fishing, and in the month of August, at spawning-time, salmon (*Salmo lagocephalus*) and shad swarm. Some idea of their abundance may be gathered from the fact that the prices fixed by the municipality at Nikolaevsk for a moderate-sized salmon, [62] say eighteen pounds, was six kopyeks (1 1/2*d*.). Salted, it forms the staple food of the natives and poor Russians. To lack of variety, the absence of vegetables, which will not grow in Nikolaevsk, and the unhealthy conditions of living, must be attributed the leprosy among the Russians on the Amur. A few years back there was no accommodation for these lepers, and many suffered from want of food, or lay untended, but now there is a properly constructed leper-house two or three miles from Nikolaevsk. So plentiful are the fish that I have seen Russians spearing the salmon from the banks; but on the journey from Khabarovsk down the Amur, the usual method appeared to be to build a wattle-weir projecting into the stream, and just visible above the surface of the water. At the mid-stream end was fixed a 'set' net, into which the fish crowded as they hurried round the corner. A boatman sat waiting until the net was heavy with its living freight, when he hauled it up, and emptied the catch into his boat. At Pronge, seine-nets were being used, a good average haul of the net yielding 3000. The native village of Pronge is really in the Straits of Tartary, just round the southern foreland at the mouth of the Amur, but

9: Hawes--61-63 T-3 (1901) 1903 Gilyak-2
116, 563

the temporary Russian fishing settlement is situated on the right or southern bank of the river just before one reaches the headland. Our little vessel threaded its way very gingerly between the sandbanks and shoals, past the batteries, and then by miles of forest-clad slopes, the home of the bear and reindeer, to the little settlement where the great river broadens out until it is eight miles wide from head to head.

A few log-huts, and a native shelter or two of pine-branches, and a wooden jetty in embryo, told of our arrival at the curing-station. Until then, I had thought our crew were a rough lot, but they were quiet and respectable compared with the ex-convicts on shore. Several boarded our vessel, and three of them burst into my cabin, but satisfied [63] themselves with staring long at me as though I were a strange new animal, and departed.

On shore we found them busily cutting up and cleaning the salmon before plunging them into the pickling vats. Most of this salted salmon goes to supply Eastern Siberia, the emigrant population, and the convicts, and some is exported to Japan in casks."

9: Hawes--75 T-3 (1901) 1903 Gilyak
116, 133

"At early morning we began to thread our way through the narrow winding channels of the Amur to the liman, or delta-like embouchure of the river, where it broadens out from the one and a half to three miles at Nikolaevsk to eight at the heads. Very awkward and difficult is this passage of the Amur and the northern half of the Straits of Tartary; and in one place the narrow channel, which gives passage through the treacherous shoals and sandbanks, becomes so shallow that at neap tides only thirteen feet of water is to be found, and hence only vessels of moderate draught can ascend, even with more favourable tides. Similar devious passages, through shoals slightly less shallow, extend to the north and to the south of the mouth of the river, even as far as the 52nd parallel."

9: Hawes--76 T-3 (1901) 1903 Gilyak
116, 361

"A bold coast it is, with hills of about 1000 feet, rising at De Castries to 1540, and covered with dense forests. A few native inhabitants, Gilyaks, are found just to the south of the river mouth at Pronge and Mi, but otherwise it is uninhabited save by bears, foxes, etc."

9: Hawes--76 [2] T-3 (1901) 1903 Gilyak
116, 563

"At De Castries, a beautiful natural harbour opens out to the view with a couple of islets, Observatory Island and Basalt Island, reposing in the smooth water. This haven was discovered and named by La Pérouse in 1787. There is a small Russian post here, consisting of the dwellings of a telegraph chief, his assistants, and a few soldiers, for the cable to Sakhalin crosses from this point. (1)

1. This cable, which was broken in June, 1901, has now been abandoned, and a fresh one laid between Capes Lazarev and Pogobi. The post is to be maintained at De Castries, because it has communication by telegraph with Vladivostok, and is the only safe haven for ships passing through the Straits of Tartary."

9: Hawes--76-77 T-3 (1901) 1903 Gilyak
116, 133

"The dim outline of the Sakhalin mountain range had been faintly discernible soon after we left the Amur, and at the narrow neck of the Straits of Tartary, where they are but five miles wide, the low sandy shore running out from the foot of the mountains was plainly visible.

Our course was now steered east-south-east for the [77] 'isle of the banished,' where we arrived, and anchored within two miles of Alexandrovsk, at about 6 o'clock in the evening.

Unfortunately for its development, the island of Sakhalin has no safe anchorage. On the west coast, where the coalfields occur, the sea has a pebbly bottom, and the emerging funnel of a sunken steamer near the beach at Alexandrovsk warns the navigator of the danger of standing in with a shoreward breeze."

9: Hawes--80 T-3 (1901) 1903 Gilyak
116, 115

"My interrogator, Mr. X., turned out to be himself a convict, the son of a very high official in St. Petersburg, and the husband of the Countess of ——. A highly educated man, speaking English, French and German, besides his native tongue, he was surprisingly au courant with English literature."

9: Hawes--84-85 T-3 (1901) 1903 Gilyak-1-2
116, 563

"The town of Alexandrovsk, or rather Post Alexandrovskiy, as it is called, for it has no municipal authority, and comprises a population of only 6000, lies mainly in a hollow at the foot of the mountains, worn by the two streams, the Great and the Little Alexandrovka rivers, which here break the line of sea-cliff for about half a mile. Marshy land stretches between the town and the sea. Two principal streets cross at right angles in the centre of the town, one containing the church, the chief officials' houses and the post-office and leading to the bazar or market, and the other, beginning on the hill slopes, continues past the prison down to the jetty.

Though the former street is wide and planted in part with young trees, the log buildings give it a dingy and sombre look. These two streets boast plank 'street walks,' which the foot passenger does well to avoid at night, owing to the occasional absence of a plank. Outside of these two streets the rest are tracks, wide and grassy, as in all Russian villages, with ditches on either side. The laying out of the place resembles that of a poor far-west American township. Each hut, with its small windows, [85] looking as if it feared either robbers or the cold hand of Jack Frost, had a tiny yard fenced in with a shed forming two sides of the square. In late autumn this little court would be scantily roofed with pine-branches to catch the snow and form a warm covering.

The 6000 inhabitants of Alexandrovsk consist of convicts and ex-convicts, their wives and children, and officials and their families. Besides these there are probably not a dozen free-born individuals, whose business here is that of merchants' agents, etc.

9: Hawes--84-85 T-3 (1901) 1903 Gilyak-2
116, 563

I will not stop here to tell of the place, for I was to experience much more of it on my return from an expedition to the north-east coast; suffice it to say, that the Russian population of the island consists of convicts and officials. Out of a total of the former actually engaged in hard labour—7080 (January 1, 1898)—the murderers numbered 2836, of whom 634 were women. The number of convicts and ex-convicts at the same date was 22,167, so that a moderate estimate would give 8000 of these as murderers."

9: Hawes--87 T-3 (1901) 1903 Gilyak
116, 361

"I and my interpreter began to make preparations for an expedition to the Gilyaks on the river Tim, and the north-east coast of the island.

Meanwhile, an opportunity presented itself of visiting a village of this tribe, of the west coast division of the people, who were somewhat Russianized, at Arkovo, ten miles north of Alexandrovsk, along the coast."

9: Hawes--88-89 T-3 (1901) 1903 Gilyak
116, 563, 361

"Arrived at the Gilyak village of Arkovo, to my disappointment the natives had departed for the salmon-fishing, ascending a river higher up the coast to take advantage of the spawning season. We therefore pushed on inland, past the strange native huts built on piles, to the Russian settlement called Arkovo the First.

A stranger from Europe, suddenly dropped down here would certainly ask, 'Is this Sakhalin, the dreary isle of punishment, the Hades of Russia?' Outwardly, this village wore a look of contentment, with its cosy log cottages and gardens, in which flourished potatoes and cabbages. Sunflowers I saw also, and was told that wild roses (rosa rugosa) perfumed the air in early summer; while away in the distance, forest-clad heights and grand [89] purple mountains reminded me of some of the finer scenery of Japan."

9: Hawes--93-96 T-3 (1901) 1903 Gilyak-1-4
116, 174

"Before narrating my experiences on the journey to the north-east coast, I propose to give the reader some idea of the general conditions of the island, a brief résumé of its history, and a slight sketch of its inhabitants and physical features. Unless ancient Chinese annals, yet untranslated, contain some reference to Sakhalin, the earliest record in existence concerning it, is the report of an expedition made by a few Japanese in the year 1613. On their return they drew a map of the southern portion, the only part they had seen, and called it Karafto, (1) by which we may conclude that they imagined

1. Kara in many languages of the East, Mongol, Urdu, and Manchu, etc., means black, and it is tempting to see in this name the same signification as Sahalien, a Manchu word also meaning black, but the probabilities are in favour of the interpretation adopted in the text.

it to be a portion of the mainland of China (Eastern Tartary), Kara being the old Japanese name for that country. [94]

Thirty years later, a Dutch captain, Martin Vries, sent by the famous Governor-general of the East Indies, Antonio van Diemen, to discover the 'Gout en Silverycke eylant,' i. e. a legendary island rich in gold and silver, sailing north-west from the coast of Yēzo anchored in Aniva Bay, the southernmost bay of the island, being the first European to land on this terra incognita. Rounding Cape Aniva he reached the 49th

9: Hawes--93-96 T-3 (1901) 1903 Gilyak-2
116, 174

parallel, and named a prominent headland on the east coast, Cape Patience, which name it bears to-day.

Nothing had been known by the Russians, before this date, of the north-eastern extermities of Asia for Yermak, the pioneer of Russia in Siberia, had only crossed the border in 1581. Yet within less than seventy years the vast continent had been crossed, and Vasili Poyarkov, in 1645, having descended the Amur, reported confused rumours from the natives of an island lying at the mouth of the river. On other reference to it about this time was made in an old Russian record of the seventeenth century, which says that, 'On a great island lying over against the mouth of the river dwell a people, the Gilyaks; who keep in their villages 500 to 1000 dogs; all possible animals they eat, and bring up bears to do peaceful work.'

It is therefore strange that after a lapse of 200 years, notwithstanding all reports to the contrary, the island should still be thought a peninsula as late as the middle of the nineteenth century.

The first authentic information on the subject came from the Jesuit Fathers at the court of the great Chinese Emperor K'angshi. This indefatigable ruler, who prosecuted so seriously his study of mathematics, astronomy, etc., with the reverend fathers, proposed that they should make a map of the district in which the nearer portion of the Great Wall lay. This region he knew well from his frequent hunting expeditions, and he was so well pleased with the work of his tutors that he deputed them to [95] go out in couples and map out the whole of his vast empire.

It was in the year 1709 that the three PP. Regis, Jartoux and Fredelli set out to traverse Manchuria, or as it was then called, Eastern Tartary; and, though they never reached Sakhalin, they managed to get as far as the village of Tondon (to-day called Dundun), which is on the right bank, about 400 miles from the mouth of the Amur, and had something to say of the island.

I will let them tell their story in their own words.

'We felt it very sharp at the beginning of September; and the eighth of that Month, on which we were at Tondon, the first Village of the Ke tching ta se Tartars, (1) we were obligʼd to get us Habits linʼd with Lamb-skins, which we wore all the Winter. They also began to fear that the Saghalien oula (Amur), though so large and deep a River, would be froze over, and that the Ice would stop our Boats; accordingly it was froze every Morning to a certain distance from its Banks, and the Inhabitants assured us that in a few Days the Navigation would become dangerous by reason of the Quarries of Ice which fell down the River: The Cold is also very much prolongʼd by the great Forests in this Country, which are more numerous and thicker of Wood the nearer you advance to the Eastern Ocean: We were nine Days in passing through one of them, and obliged to have

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1. Fish-skin Tartars, from their dressing in fish-skins.

several Trees cut down, by the Mantcheou Soldiers, to make room for our Observations of the Sun's Meridian.' (2)

2. Du Halde's 'History of China,' translated by R. Brooks, 1736.

The good father runs on in his interesting way, telling of strange peoples with curious dress and food, but closely resembling the Gilyaks, the Golds, and the Orotchons, who still inhabit the banks of the lower Amur to-day. And, though they never reached Sakhalin, he has something to relate of it which he learnt from the Ke tcheng ta se, whose country, he says, 'extends along the Saghalien oula, from [96] Tondon to the Ocean. . . . They were the first that inform'd us, of what we did not know before, that opposite to the Mouth of Saghalien oula was a great Island inhabited by People like themselves; the Emperor afterwards sent some Mantcheoux thither, who passed over in Barks of these Ke tcheng ta se, who live by the Sea-side, and trade with the Inhabitants of the Western Parts of the Island."

9: Hawes--96-98 T-3 (1901) 1903 Gilyak-1-2
116, 103

"It was owing incidentally to the reverend fathers, [LSS: Three Jesuit fathers at the court of the Chinese Emperor K'angshi who travelled up the Amur in 1709.] and the great geographer d'Anville, that the island received its [97] present name, for it has had many, as the following list will show: —Tarakai, Repun (Ainu), Khuye (Chinese), Karafto, Kita-sima (Japanese), Tun (Manchu), and Tchoka (native, Orochon). The name by which it was known among the Manchus was Tun, or Toung, which means, 'a hole dug in the ground, to which retreat certain wild men,' possibly a reference to the pre-Ainu race, which is believed to have inhabited Sakhalin, or even to the present northern tribes, who used to live in mounds, and still do so in winter. This name, however, does not appear to be mentioned by the Jesuit explorers, perhaps because they regarded it as equally fabulous with the statements of the Chinese geographers, who wrote of the 'northern crab barbarians' as inhabiting a region evidently intended for Sakhalin; and of their neighbours on Yezo as having 'Bodies covered with Hair, Whiskers that hung down to their Breasts, and their Swords tied by the Point behind their Heads.' Their information was, indeed, out of date, for we may perhaps see in these so-called fabulous tales, reference to the prehistoric pit-dwellers of Yezo (the Goro-pok-guru), and the warlike Ainus of the eleventh and twelfth centuries.

The reverend fathers appear, on the other hand, to have been impressed by the mention of Saghalien oula anga hata, or the rocks at the mouth of the black river; and on the copy of the map of the Chinese Empire, sent home to the King of France, only a

9: Hawes--96-98 T-3 (1901) 1903 Gilyak-2
116, 103

very few of the Chinese, Manchu, and Khalka names of places, mountains, and rivers, were transliterated into Latin characters, the island remaining unnamed; but at the mouth of the Amur appeared this legend, 'Saghalien oula anga hata.' The copyists employed by d'Anville in 1934 found this too long, and simply wrote Saghalien, (1) thinking

1. Sakhalin, is the official Russian name of the island, and, according to the Manchu scholar, Mr. M. F. A. Fraser, 'gets very near to the Manchu pronunciation' of the characters, which he transliterates Sa-kha-li-yen. 'The stress,' he adds, 'is diffused as in Japanese or French.'

it was meant [98] to apply to the island, to which it has ever since stuck. "

9: Hawes--98-100 T-3 (1901) 1903 Gilyak-1-3
116, 174

"In 1787, the famous explorer La Pérouse, following the coast of Tartary, with d'Anville's map before him, determined to steer eastwards to reconnoitre the Kurile islands. He was then in latitude 48°, and, to his surprise, soon encountered land, though the map marked nothing nearer than the southern end of Sakhalin at 49¼°. Neither to the south-east nor to the north-east could he find a channel, and he came to the conclusion that this was the island called Saghalien by the geographers, and that it stretched much further to the south than they had imagined.

Proceeding in a northerly direction along the coast, he landed in three bays; and has left us an interesting account of his meetings with the natives, who from his description are recognizable as Ainus.

Beyond latitude 51°, the Straits becoming shallower, he made over to the coast of Tartary, and found and named the De Castries Bay. In answer to his inquiries here, whether there was a passage between the isle and the [99] mainland~~,~~ the natives indicated that there were sandbanks, that marine flora grew thereupon, and that they had to drag their canoes over the shoals. He therefore turned south, and navigated the strait which divides Yezo from Sakhalin, to which he gave his name.

Nine years later an English captain, W. Broughton, attempted to pass, but failed, although his brig drew only ten feet. Krusenstern met with no greater success during his three years' expedition in East Siberian waters, from 1803 to 1806; but a Japanese surveyor, Mamia Rinzo, two years later, succeeded where all others had failed.

9: Hawes--98-100 T-3 (1901) 1903 Gilyak-2
116, 174

He was despatched by the Japanese Government, whose suspicions had been aroused by the arrival of a Russian embassy at the Mikado's Court in 1805, and in 1808 an expedition was fitted out to survey the coasts of Eastern Tartary. Mamia Rinzo navigated the Straits (hitherto called the Gulf) of Tartary, and returned with carefully drawn up plans and charts. These were pigeon-holed in the archives at Yeddo, and only discovered many years later by P. von Siebold.

The insularity of Sakhalin therefore still remained a secret. As late as 1846 Lieutenant Gevrilov, [LSS: Erratum; It should read 'Gavrilov'; 'Nevelsky' should read 'Nevelskoy'] who was despatched on a Government expedition, and was wrecked, wrote, 'Sakhalin is a peninsula.' It was left to Captain Nevelsky to establish once and for all the insularity of Sakhalin.

The great Count Muraviev, whose brilliant administration I have already referred to, in conjunction with Captain Nevelsky at sea, had been searching for a suitable naval base on the Eastern Siberian coast, with a view to strengthening the Russian position and hold on the Amur. They had parted in Europe in the year 1848, both bound for the East. No news of the latter had been received for months, and fears were entertained of the loss of his vessel, when on September 3, 1849, she appeared on the horizon off Ayan (Sea of Okhotsk). It is said that [100] Muraviev, impatient to hear the news, set out to meet him in a row-boat, and was hailed through a speaking-trumpet by Nevelsky in the following words: —'God has assisted us. . . . the main question is happily solved. . . Saghalien is an island, and sea-going ships can penetrate into the estuary of the Amur both from the north and the south. An ancient error is completely dissipated; I now report to you that the truth has been discovered.' (1)

1. Vladimir. 'Russia on the Pacific.'

This discovery, however, did not become public property at once, for, in 1855, during the Anglo-French war with Russia, an English commander, with a small squadron, coming upon six Russian vessels in De Castries Bay, retired to the south to block their exit and await reinforcements, thinking that an isthmus to the north had rendered the Russian position a cul de sac. Meanwhile, the Russian squadron slipped out of the bay, and, steering north, navigated the narrow strait between Capes Lazarev and Pogobi, and reached the mouth of the Amur."

9: Hawes--100-102 T-3 (1901) 1903 Gilyak -1-2
116, 132, 773, 823

"It is interesting to note, in regard to the reported connexion of the island and mainland in historical times, that the Gilyak natives have a legend telling of the destruction of the isthmus which is said to have united them. It is one of the deluge stories that are so curiously prevalent.

The story tells how, 'In the good old times no boat was needed to go to and from the Amur land (mainland at the mouth of Amur), for then dry land united it with Sakhalin, but once there came water from the sea—much, much water—then only were seen the tops of the mountains. During that flood many Gilyak hunters perished, but one found himself, by chance, on the top of a mountain, sharing it with a bear. The beast did him no harm, and even allowed him to sit upon its back while he swam to the tops of other mountains, where more refugees from the flood were congregated. When the waters receded and [101] life went on as usual, the Gilyaks wanted to return whence they had come, to sell the furs they had saved; but on arrival at the familiar spot, lo! the isthmus was gone, swept away by the flood, and in its place was the narrow strait, which remains to this day. At the time of this catastrophe,' they added, 'the river Amur overflowed, and large numbers of our brethren on its banks perished.'

I asked them where this mountain was, and they indicated a peak about forty miles south of Alexandrovsk, called Ktaüsi pal (pal-peak or mountain), and named by La Pérouse, 'Pic la Martinière,' after the botanist of his expedition. . . [LSS: A footnote in French from LaPérouse's account has not been reproduced.] When the natives see this peak, my Gilyak informant said, they always make an offering to the god of the mountain.

I have wondered whether the following had anything to do with the Gilyak story, or was only a coincidence. I happened to be passing down the Straits of Tartary on a small Russian cargo steamer, and talking to the captain about the weather encountered there, when he said, 'There are frequent fogs here, and you know how difficult navigation is, but there is always one guide. In the thickest of fogs can always be seen the top, just the summit, of a mountain in Sakhalin.' Is this the mountain, towering above the heavenly floods, the clouds and fog, on which the Gilyak and bear found themselves?

Another legend bearing on the point is told by their old men, who say that 'their fathers or grandfathers [102] remembered the time when on the island there were no Russians, and it was very hot. The Russians came, and brought with them the cold and snowstorms. Before this, grapes ripened on the island, and now only in the south, and even there they are very sour, and not really ripe. In the north there is only the plant, and it bears no fruit.' "

9: Hawes--102 T-3 (1901) 1903 Gilyák
116, 132

"Such is not an uncommon tale of primitive folk, who, like their more civilized neighbours, look back upon 'the good old times,' and unconsciously gild earlier days with 'memory's sunset ray.' But taking these two legends together, and translating the time to which they relate to a period not later than three or four centuries ago, there seems some probability, or at least possibility, of a basis of fact. The strange intermixture, observable in the fauna and flora, arctic, temperate, and sub-tropical, and even more noticeable in the Primorsk, the coast region of the mainland opposite, suggests a chapter in the history of these regions when their climate approximated to that of Central Japan to-day."

9: Hawes--102-103 T-3 (1901) 1903 Gilyak
116, 136

"The tiger, larger and with longer fur than his Bengal brother, is found where the elk wanders; and though I do not credit the Gilyak's reports to Dr. Schrenck, of traces of it found on Sakhalin, it is met with every winter between Khabarovsk and Nikolaevsk, and crosses the Amur on the ice, when wild boars are scarce, and the horses of the Russians or the Soluns are to be had. I have seen the little striped ground-squirrel which is so common among the mosques of India, in the bushes of the interior of Sakhalin, and not far off the reindeer nibbling the lichen growing on the tundra, which in winter is a solitary frozen waste.

It has been calculated that 15 per cent. of the species of birds observed on the island are from the polar regions, and 12 per cent. sub-tropical. The long-tailed rosefinch from the south (Uragus sanguinolentus) and the osprey (Pandion haliaetus) of the arctic regions are both found on [103] Sakhalin."

9: Hawes--103 T-3 (1901) 1903 Gilyak
116, 137

"The flora exhibits as great a diversity. [LSS: as the fauna] Bamboos (Arundinaria kurilensis) and Swiss pines (Pinus cembra pumila), hydrangeas, the cork-(Phellodendron amureuse) [LSS: Erratum; should read amurense] and spindle-trees (Euonymus macropterus) are here, with the Betula ermani, and the gnarled larch (Larix daurica), and birch, and the berry-laden bushes of the Siberian tundra."

9: Hawes--103 [2] T-3 (1901) 1903 Gilyak
116, 132

"If we suppose that a neck of land once united Sakhalin with the mainland, the cold current from the Okhotsk Sea—which runs strong through the Straits of Tartary, forcing back a weaker branch of the Kuro Siwo or Gulf Stream of the East—must then have found its way blocked. The warm current flowing north from the Japan Sea would have pursued its course up the Gulf of Tartary without the active opposition of the colder one, and washing first the shores of the mainland, or Primorsk, would, on reaching the isthmus, have swept round in a southerly trend, laving the west coast of Sakhalin. This might account for the partial survival of sub-tropical vegetation."

9: Hawes--103-104 T-3 (1901) 1903 Gilyak
116, 133

"The present configuration of the shoals and sandbanks immediately to the north of the 'funnel' of the Straits of Tartary seemed to me, when travelling through them and studying the charts, also to support the theory of the existence at some time, not remote, of an isthmus joining Capes Lazarev and Pogobi. The great accumulation in the form of sandbanks, and one in particular in mid-channel, but three-quarters of a fathom deep and immediately to the north of the 'narrows,' could be much more easily accounted for by the previous existence of a neck of land, and the consequent check and deposition of alluvium in a quiet bend, than by the present conditions of a strong current from the north at four knots an hour.

Nor is it difficult to conceive how the catastrophe, pictured by the Gilyaks, [LSS: The Gilyaks have a legend that such a neck of land once existed. See category 132, pp. 100-102.] might have taken place. Peter Dobell, writing in the year 1813, has described for us the circumstances which brought about the insulation of the [104] town of Okhotsk. He pictures the then site as a long narrow island sandbank, and adds, 'a few years ago the river became choaked (sic) at the mouth by a more than ordinary quantity of ice. The strength of the stream not being sufficient to force it out by the usual channel, it sank to the bottom, and at length completely obstructed the egress of the waters. Thus repelled, they swelled to an enormous height, covering all the country round, and forced themselves at length through the sandy beach, by what is called the new channel, insulating the town on the spot I have already described.' "

9: Hawes--104 T-3 (1901) 1903 Gilyak
116, 131

"The island of Sakhalin is 590 miles long, or the distance from Land's End to Cape Wrath, and from 17 to 100 miles broad, with an area of 29,336 miles, or a trifle less than that of Scotland; while its population on Januray 1, 1898, was about 36,000 or scarcely one-eighth of the population of the city of Edinburgh. It is separated from the most northerly of the large islands of Japan, Yezo, by La Pérouse Strait, which presents to the mariner a difficult and dangerous crossing, though only twenty-eight miles in width."

9: Hawes--104-105 T-3 (1901) 1903 Gilyak
116, 133

"It [LSS: Sakhalin Island] is a mountainous country, a long backbone or ridge running from north to south, and keeping near to the western coast; and three spurs stretching to the east coast. The longest ends in Cape Patience, with Mount Tiara, 2000 feet in height, rising about midway; and the other two in the extreme south, one at Cape Aniva, and the latter a few miles to the north-west of Korsakovsk. The ridge maintains an average altitude of about 2500 feet, culminating in Ichara pal or Pic Lamanon, 4860 feet in height, about fifty miles to the north of the narrowest part of the island. Two main rivers, each with a course of about 300 miles, have their watershed about the centre of the island; one, the Poronai (Ainu, poro=great; and nai=river), flowing south into the Bay of Patience, and the other the Tim (in the Gilyak [105] tongue, tim means cranberry, which is abundant on the banks), which I descended, finding outlet in the Bay of Ni, on the north-east coast. Short torrential streams there are in great numbers, especially on the west and south-east coasts."

9: Hawes--105 T-3 (1901) 1903 Gilyak
116, 137, 487

"The land [LSS: of Sakhalin Island] if for the greater part covered with primeval forest. So dense is this, that the natives depend for highway upon the rivers, which they traverse in summer in canoes dug out of tree-trunks, and in winter in dog-or reindeer sledges over the frozen surfaces."

9: Hawes--105-106 T-3 (1901) 1903 Gilyak-1-2
116, 137

"The commonest trees in the forests [LSS: of Sakhalin Island] in the northern half are larch (Larix daurica) and birch (Betula alba), and in the south spruce (Picaea ajanensis), and fir (Abies sachalinensis). In addition to these are the less common aspen, willow, elm, maple, nut, Swiss pine, mountain ash, etc.

The forests naturally change their personnel with their situation. On the mountain-side, and down in swampy places, where cold winds prevail, the flora is limited, and the sparse vegetation, the hoary moss-hung trees, and the almost snow-white lichen-sprinkled ground, the home of the reindeer, hint of approaching arctic conditions.

In sheltered valleys, on the other hand, I have found lofty larch trees measuring, as nearly as I could tell by pacing a fallen giant, 145 feet, and in the south, as already mentioned, are found the spindle- and cork-trees, the bamboo, hydrangea, and the heracleum.

The thick undergrowth was chiefly composed of wild rose, spiraea (betulaefolia?) and berried bushes, including the cloudberry (Rubus chamaemorus), cranberry (Oxycoccus palustris), crowberry (Empetrum nigrum), and the red whortleberry or cowberry (Vaccinium vitis idaea).

On the whole it is the tariga, the Siberian 'jungle' or belt of trackless forests of birch, larch, and spruce that prevails on Sakhalin; and the tundra, with its meres and swamps, covered with dank grass, gnarled and stunted larch and birch, low clusters of

9: Hawes--105-106 T-3 (1901) 1903 Gilyak-2
116, 137

berry-laden brushwood, [106] shrouded in a drear sunlit mist in summer, or a frozen waste in winter, is only met with in parts, more especially in the north on the west coast."

9: Hawes--106 T-3 (1901) 1903 Gilyak
116, 136, 361

"If the huma population of Sakhalin is small in number, the four-footed inhabitants are many. It as probably as a happy hunting-ground that the island appealed to the Gilyak pioneer from the Amur, whose descendants are settled to-day on the east and west coasts an the banks of the river Tim.

The most st king of all the animals on Sakhalin is, without doubt, the big brown bear (Ursus arctos) which is found in great numbers. Wolves also haunt the forests, but chiefly in the suth, and even there not in any great numbers to-day. Foxes are, however, prolific, and the skins of these, the reindeer, the sable, and the otter, go to make up the bulk of he fur trade to the mainland."

9: Hawes--106-108 T-3 (1901) 1903 Gilyak-1-3
116, 132

"Though situated in the temperate zone, Sakhalin, certainly in its northern half, has a climate similar to that of Lapland and southern Greenland. Alexandrovsk, the chief place on the island, lying about sixty miles north of the centre on the west coast, has exactly the same latitude, even to the second, as Brighton; yet its mean annual temperature is just below freezing-point (31.64° Fahr.).

The summer heat is considerable, and hence a great range is experienced. The figures for 1900, which were not then (1901) published, but kindly given me by the student-convict and meteorological observer, showed a maximum of 81° Fahr. in July, and—38° Fahr. in January, or a range of 119° Fahr. In the interior, at Rikovsk, this has been increased to 149° Fahr., the thermometer rising to 94° (1897) above and falling to 55° below zero Fahr. (1890).

This falls considerably short of the low temperatures experienced in the extreme north of Siberia, notably at the reputed pole of cold, Verkhoyansk, on the river Yana, where it is said that—81° Fahr. have been registered. [107]

A more instructive comparison, however, may be made from monthly averages. In the following table are recorded the averages of mean readings for the coldest and warmest months of the year, and the ranges between.

9: Hawes--106-108 T-3 (1901) 1903 Gilyak-2
116, 132

Lat. N. ° ′ ″		Jan. F.	July. F.	Range. F.
50 49 50	Alexandrovsk (Sakhalin, W. coast)	–3°	62°	65°
50 43 (circa)	Rikovsk (" interior)	8	63	71
46 39	Korsakovsk (" S. coast)	13	64	51
67 20	Verkhoyansk (Siberian mainland, E. Siberia).	–56	58	114
51 1	Chita (Siberian mainland, Trans-Baikalia)	–15	66	18
48 28	Khabarovsk (Siberian mainland, Primorsk)	— 7	70	77
43 6	Vladivostok (Siberian mainland, Primorsk)	5	69	64
59 57	St. Petersburg	15	66	51
51 29	London.	37	64	27

It will be seen that, whereas Sakhalin experiences nearly the same temperature during July as do other places in Siberia, and even St. Petersburg and London, during January the cold is less intense than in the interior, on the mainland, but much more so than in the two European towns.

9: Hawes--106-108 T-3 (1901) 1903 Gilyak-3
116, 132

Korsakovsk in the south, though suffering as does the rest of the island from keen north winds, shows a striking contrast to other Sakhalin places in its winter records.

Winter lasts long, and the figures for 1900 recorded 208 days on which frost occurred, and on 141 of these no thaw took place. Late in September, or early in October, the snow begins to fall. At first it lies only on the tops of the mountains. Soon, however, it creeps down the sides, and the old men of Alexandrovsk told me that from October 13 (October 26, N. S.) it should come to stay. Thence onwards for nearly six months the land is covered with a white pall, on an average for 170 days, but in 1895 it remained for no less than 203 days. Its depth [108] varies from one to three feet (at Rikovsk 34⅕ inches were recorded in 1896), being deeper in the tundra valleys of the rivers and shallower on the mountains, but almost anywhere one may come unexpectedly upon drifts of seven feet, from which it is not easy to extricate one's self.

With the opening of winter comes the closing of the Straits of Tartary to navigation. From the middle of November until May no ships are seen, and communication is absolutely cut off, save for the cable, excepting during two months in midwinter. Even this slender and uncertain means of communication was denied the inhabitants, for in June, 1901, the cable was broken, thus rendering their isolation complete during the following winter."

9: Hawes--108-109 T-3 (1901) 1903 Gilyak-1-2
116, 493

"Towards the end of December, or the beginning of January, the sea is sufficiently frozen for natives to undertake the arduous task of sledging to Nikolaevsk with the mails. At Alexandrovsk, and generally to the south of the 'funnel' of the Straits, only the coastal fringe of the sea is frozen, but to the north of that all is covered save for occasional holes. It is no easy journey along the ice-bound fringe of the coast, northwards to Cape Pogobi, and thence across the snow-covered frozen sea to the mainland.

To the narta, as the sledge is called, are harnessed thirteen dogs of the Arctic type. No. 1 is the leader, a valuable animal, the cleverest and most experienced. He has shoulder-straps, and one also passing between his legs is attached to the sledge. To this strap the others are joined by thongs on either side, and should any shirk their work, they are pounced upon by the leader or their fellows, and severely bitten. No reins, nothing but the strap connects the team with the sledge and its driver. The narta is a lightly constructed framework of wood, about fourteen inches high and fourteen feet long. Higgledy-piggledy lie the dogs outside the post-office at Alexandrovsk, their master in furs, mocassins and long skin hood, from out which peeps his pigtail. But already the [109] mails are out and on the narta, and the Gilyak, seizing the dogs, casts them to right and left. Throwing himself quickly astride of the sledge, feet on rails, clasping his two short iron-shod sticks, and calling, Ti ti, i.e. 'Forward,' to the dogs, the mail is away. A dash down the hill, and less than a mile's run brings them to the sea; but which is sea and which is land? All is covered with snow. For 100 miles they pursue their

9: Hawes--108-109 T-3 (1901) 1903 Gilyak-2
116, 493

course over the frozen fringe of the sea.

Should they meet a traveller, the driver digs his sticks (caur) [LSS: Erratum; it should read kaur.] into the snow, and calls, 'Pore!' (Stop!) or 'Kau! Kau!' (Right! Right!) The dogs swerve, the left leg of the Gilyak is seen oddly in the air, but the sticks maintain his balance, and the equipage is quickly turned aside. Should the owner, however, fail to see the traveller, the dogs may fly at the stranger and do him grievous injury, for in order to keep them running they are only half fed until the end of the journey."

9: Hawes--109 T-3 (1901) 1903 Gilyak
116, 132

"From Cape Pogobi the crossing of the Straits is made in a north-westerly direction, threading the Khazeliv Islands to a Gilyak village Mi on the opposite shore, nearly fifty miles distant. This part of the journey must be compassed in daylight, and an early start (5 a.m.) is made. At first the dogs speed along over the smooth snow-covered surface at about seven miles an hour, with halts of five or ten minutes at every ten versts (6 miles) to give them breath. As the middle is neared rougher going is met with, for hummocky ice has been piled up by the wind in open water, and detours have to be made to avoid dangerous holes. So strong is the wind that the narrow strait between Capes Lazarev and Pogobi, though barely five miles across, is always kept open, the ice being swept onwards as quickly as it forms, to cling to the fringe further south, therefore it is that the crossing lengthens out to nearly fifty miles."

9: Hawes--111-112 T-3 (1901) 1903 Gilyak-1-2
116, 132

"Although it is common knowledge that the farther east of Paris one goes, the more extreme is the climate, a fact which Napoleon did not seem to have realized in 1812, yet we should scarcely expect such extremes of climate as a range of 149° Fahr. on an island in the same latitude. There appear to be two main causes. The first is the prevalence of northerly and north-westerly winds in winter, and of southerly and south-easterly in summer; the second is the presence of a cold current from the Okhotsk Sea flowing down both sides of the island. The ice, led by the current and driven by the wind from this great reservoir of frost, fills up all the northern portion of the Straits of Tartary, and makes of it a continuation of the sub-arctic region of frost.

The winter's cold is, however, fine and dry, and though it has been said that Sakhalin does not know the calm days that prevail throughout the winter in Eastern Siberia, yet during the latter half of January and the month of February, beautiful bright windless days succeed one another on the island, and the dog-sledges and reindeer are brought out, and the natives make their journeys for the barter of skins.

The climate has been much maligned, and the notion of a land of fog and snow still holds the popular imagination. For such ideas we are largely indebted to navigators. The truth is that there is a great deal of fog at sea, but the mariners were not aware that it generally remains—like themselves, at sea—leaving a margin of about four miles from the land clear. The thawing of the river Amur, the floating down the Straits of great ice-blocks, and the mingling of cold and warm currents, or a keen northerly blast on the summer sea, are the causes which contribute to this state of things.

Mr. H. de Windt, after a flying visit to the island, has [112] written, 'There are fogs throughout the year, except in the interior.' Dr. James Y. Simpson, in his admirable book on Siberia, gives us a chapter on Sakhalin, compiled from statistics, and in it he remarks, 'In the Alexandrovsky district there were only five days free from rain, cloud, or fog in 1895, and in no year has there ever been more than nine or ten. The island is therefore almost unsuitable for ordinary settlers, and forms only a penal colony.' I have before me the meteorological reports for several years, and reference to them shows the number of clear days (and the sky has to undergo a very strict examination before the meteorological authorities will pass it as clear) in the year 1895 was no less than forty. There is less annual cloudiness, in other words, more sunshine recorded on the island than in England, and the rainfall also averages less, being but 22⅓ inches.

My own experience, as well as the meteorological records, runs counter to the above mentioned authors' remarks.

At the time when the break-up of the weather is expected, i. e. in September and early October, I enjoyed brilliantly sunny days on Sakhalin, such as one seldom gets in England. During the whole of the fifty days I spent on the island I never saw a fog, but on several occasions the coast-line of the mainland, sixty miles distant, was visible.

The southern portion of the island, having a more temperate, or rather, less extreme climate, experiences, in parts, more fog and humidity than the northern half."

9: Hawes--112-113 T-3 (1901) 1903 Gilyak
116, 133

"If I had almost omitted in this brief résumé of the history and physical conditions of Sakhalin to say anything of its geological formation, it would have been because so little is known. The island is attributed to the Tertiary period, although the Secondary is represented in the south by green sandstone, containing cretaceous sea-urchins; and I have observed on the coast, at Alexandrovsk, [113] just to the north of Jonquière Point, huge ammonites in the ferruginous marl.

Attempts have been made to find traces of geologically recent volcanic action, but so far they have not met with success. Posting one day along the sands south of the headland just mentioned, I descended to examine something that caught my attention, and found what I thought to be a piece of lava. On inquiry, however, I learned that an adjoining coal-mine had been set on fire, accidentally or wilfully, by convicts, and had been smouldering for thirty years; hence my discovery! It seems much more probable that, while the line of volcanic action runs down from Kamchatka through the Kurile Islands and Japan, Sakhalin represents the remaining outcrop of the line of weakness. In general exposures—the cliffs to the north of Alexandrovsk and the banks of the river Tim—showed conglomerate resting on a hard argillaceous sandstone, and occasionally calcareous schist. Marine fossils have been found at eight feet elevation above low-water mark, and the natural conclusion is that the island is undergoing a period of emergence. The presence of nearly completed lagoons on the north-east and south-west coasts are also evidence of this emergence."

9: Hawes--113-14 T-3 (1901) 1903 Gilyak
116, 174

"The story of the earliest occupation of Sakhalin carries us back to prehistoric times. To-day, in addition to the latest comers—the Russians—five different peoples are found on the island. They are the Ainus, Gilyaks, Orochons, Tungus and Yakuts. Of the last, a Turki tribe whose habitat is Eastern Siberia with the town of Yakutsk as a centre, there are only ten men and three women on Sakhalin.

Which of these five peoples, it will be asked, were the aborigines? The Tungus, whose home is also in Eastern Siberia, and who roam from the borders of Korea to the Arctic Ocean, and from the Yenisei river to the Okhotsk Sea, are certainly not, for they have [114] arrived since the Russians. The Gilyak hunters probably came over from the mainland before the Orochon, and whether we are right in conjecturing their first settlement to have been made not earlier than two and a half centuries ago, it is certain that their traditions testy to their meeting the Ainus already in occupation of the island."

9: Hawes--115-116 T-3 (1901) 1903 Gilyak
116, 174, 197

"A study of the Orochons suggest that they are a tribe which has mostly Tungus blood in its veins, mingled by intermarriage with various neighbours, such as the Gilyaks, Golds, etc. [116]

The Gilyaks are even more difficult to classify racially. Separated in speech, manners and customs from their neighbours, they yet have some affinities in feature. This only adds to the puzzle; for while many have scarcely any hair on their faces, others, whose ancestors, perhaps, have intermarried with Ainus, have bushy beards and copious heads of hair. The most plausible suggestion is that they are of a semi-Tungus, semi-Mongol race. Philologists of the Smithsonian Institution, Washington, and of the Imperial Academy of Sciences, St. Petersburg, hold that their language knits them in origin to the dwellers on the Pacific coast of Northern Asia, and America, and the Aleutian isles."

9: Hawes--116 T-3 (1901) 1903 Gilyak
116, 161

"The total number of natives on the island [LSS: Sakhalin] is between 4000 and 5000, of whom about 1300 are Ainus, more than 2000 Gilyaks, at least 750 Orotchons [LSS: Erratum; it should read Orochon] and perhaps 200 Tungus.

The island is therefore very sparsely populated; and how sparsely may be judged from the fact that during more than three days' journeying on the river Tim, the native highway to the east coast, I saw not a solitary person or dwelling."

9: Hawes--116-117 T-3 (1901) 1903 Gilyak
116, 177, 563, 631

"The Russian occupation [LSS: of Sakhalin] is practically confined to the district enclosed in a radius of thirty miles from Alexandrovsk on the west coast, and another smaller one around Korsakovsk in the south.

The island is divided into three administrative districts—the Alexandrovsk, Timovsk, and Korsakovsk okrugi. Each of these is presided over by a chief of the district, or okruzhni nachalnik, over whom is the military Governor of the island. The latter has great authority, but in his turn is subject to the Governor-general of the Pri-Amursky oblast.

The biggest prison centre is at Alexandrovsk. The next is at Korsakovsk, and the Timovsk dostroct has two, one at Derbensk and the other at Rikovsk, thirty-five and forty-four miles, respectively, by road inland from Alexandrovsk. [117]

Immediately around these centres clearings have been made, and beyond are a few villages dotted about in the forest, with a population varying from 200 to none at all."

9: Hawes--117 T-3 (1901) 1903 Gilyak
116, 177

"The Russian connection with the island dates from 1852, when Lieutenant Boshniak was sent to explore Sakhalin, the possession of which had become necessary in order to guard the entrance to the Amur, at which a year before the Russian flag had been planted. During the following year Ilinsky Post (Kusunai), on the west coast, and Muravievsk Post, in the Bay of Aniva, were formed. In 1858, forty convicts were at work in the coal-mines at Dui, on the west coast, and in 1869, 800 were forwarded from Trans-Baikalia.

The Japanese, who had been alarmed at the landing of the Russians in Aniva Bay at the beginning of the century, were now considerably disturbed by the activity of the Russians.

For decades back, Japanese fishers and traders in skins, etc., had haunted the coasts of Sakhalin. Now Russia wanted to claim the whole island. For the time an amicable arrangement was come to, with a joint ownership and freedom to occupy unoccupied territory. This, of course, could not last, and finally, in 1875, negotiations were completed by which Japan gave up her claim to the southern half of the island. In lieu thereof she received the cession of the Kurile islands, and an annual payment for a fixed number of years. A Japanese consul has his residence at Korsakovsk to receive this, and to pay a pro rata tax levied on the Japanese fishermen who still ply their trade in Sakhalin waters."

"Turning inland at the Gilyak village, we passed through the Russian Arkovo, the first, for there are three hamlets of that name, where we had experienced the hospitality of the convict-farmer three days since. Our journey now took us beyond, by a road winding through a beautiful valley. If the little gardens, with their cabbages and potatoes, had astonished me before with their look of contentment, so did now the reverse side of the picture, [122] the miserably poor cereal crops standing in the little strips of clearings which fringed the road—crops that could not have yielded more than a two or threefold return on the sowings. Referring to the official records for the year 1898, I find that wheat and oats, which were the chief cereals sown in this village, yielded 3.7 and 4.4-fold harvests, against a 15-fold average in England. Potatoes showed better results with 6.7-fold crop. In the village of Slavo, which we reached the following day, the record was terrible, the wheat yield for the same year being eleven grains for every ten sown! And, as if to make more obvious the settlers' inability or culpable failure to grow enough corn to satisfy their needs, we overtook several telyegi (primitive springless carts), drawn by oxen and Siberian ponies, laden with sacks of American flour from Portland, Oregon. A political exile, writing in the official Sakhalin Kalendar of 1896, lays most of the blame for the unsatisfactory state of the outlying settlements at the officials' doors. He claims that the system, under which the 'exile-settlers' (1) are sent to found new

1. One whose sentence has expired, but who must remain on the island for six

more years without legal rights.

villages in the forests, is not given a fair trial, and adds that it is the worst men who are shipped off to these parts, because they are as sores in the eyes of the officials. Furthermore, the 'exile-settlers' are often despatched to places that no sane man would have chosen, thus making, what was at best a hard life, an impossible one. Colonel Garnak, in the eighties, sent out to scientifically explore the island, is said to have come to the conclusion that colonization was in a very bad state owing to the 'faulty administration.'

On the other hand, the ex-convicts do not make the best of their circumstances. Small love have they for the island which is their prison-land, and, even if reconciled to it the industry and perseverance needed in a struggle with [123] nature are not forthcoming from those who have sought in their days of freedom to live by avoiding honest work.

Some weeks later I met a Caucasian Kazak, who was a striking exception to the ordinary run of Sakhalin criminals. Whatever his crime may have been, probably insurrection, he was very energetic, and most successful. Living at the village of Uskovo, in the interior, in the midst of forest which involved no little labour in clearing, and harboured many a destructive enemy of his cattle, he owned, he told us, no less than fifty cows, and sowed his 150 puds of corn. He claimed to get a twelve-fold crop, which, even if we make some allowance for exaggeration, was really no less extraordinary for

Sakhalin than his unwonted energy. In speaking of agriculture on the island, he attributed the small crops usually obtained to the laziness of the 'peasants' (1) and their

1. A peasant is an ex-convict who has completed his six years of 'exile-settlership,' and now has the return of certain elementary civil rights, including those of the right to move from place to place.

carelessness in sowing the seed, 'scattering here,' as he said, 'in excess, and there insufficiently.' "

9: Hawes--126 T-3 (1901) 1903 Gilyak
116, 487

"Our road [LSS: Near Arkovo on Sakhalin Island] continued to rise until it reached a level of about 700 feet. The backbone of the island is crossed by practically only three passes, of which this is the chief. Another, used by the natives, leads from the river Tim to the west coast, north of Arkovo, and the third lies 200 miles to the south, between Kusunai and Manue. Rumour told of one in the extreme north, used by the native Gilyaks; but I believe no white man has ever trodden it. Arriving at the top of the pass, our route led us across an undulating plateau for several miles, until finally it descended to the bed of the upper reaches of the river Tim."

9: Hawes--132-133 T-3 (1901) 1903 Gilyak
116, 136

"[LSS: In Northern Sakhalin Island] The birds appeared few in number, and could scarcely have been reduced by migrations southwards yet. The commonest were the white (Motacilla lugens) and the yellow wagtails (M. taivana). Occasionally a jay (Garrulus brandtii) flitted before us from tree to tree, a kingfisher (Alcedo bengalensis) busied himself by the stream, or a gravelly cliff was passed, riddled with the homes of sand-martins (Cotyle riparia). Overhead a hawk soared, or a crow cawed on [133] his lonely way; underfoot, or under wheel rather, the track became a swamp. For a quarter of a mile or so our way was a floating layer of pine-logs, over which we rattled and bumped and thumped."

9: Hawes--133 T-3 (1901) 1903 Gilyak
116, 137

"[LSS: On northern Sakhalin Island] The forest was continuous and dense. The most conspicuous trees were birch, larch, elm, and nut (Panax ricinifolia), while below was a thick undergrowth of spiraea (Betulae folia?), which refuses to grow beneath the needle-trees, but keeps company with the larch, wild raspberry, elder, the red whortleberry (Vaccinium vitisidaea), wild rose, and great horse-tails (Equisetum sylvaticum)."

9: Hawes--135 T-3 (1901) 1903 Gilyak
116, 142

"Coming upon an encampment of Gilyak natives for the first time, I was struck with their resemblance to the North-American Indians; their swarthy figures, high cheek-bones, raven hair and mocassined legs, the impression being heightened by their paddling a dug-out canoe. From the huts emerged one or two of their women-folk, short and stunted, and some black-haired, gipsy-looking children, who stared shyly at us."

9: Hawes--137-138 T-3 (1901) 1903 Gilyak-1-2
116, 361, 563, 624

"We were nearing Ado Tim, the last Russian penal settlement of all in the northern interior. The native village of that name was situated on the banks lower down, but the settlement lay half a verst from the river.

We had no wish to arrest our progress here, the settlement had a very bad reputation, and we would rather camp in the open, or among the natives, from what we had heard; but the natives refused to take us further except at a prohibitive price, and we went ashore, hoping that time would settle our difference........................[138] On either side of the broad grass track of the settlement was a row of higgledy-piggledy, miserably poor, out-of-repair log-huts, with tiny windows, some roofed with boards, others with loose pieces of bark. Pigs, a foal or two, and a few children, miserably clad were indiscriminately scattered on the 'road.' Kita (1) hung curing in the smoke of a fire kindled beneath, and bunches of withering green leaves by the hutside in the sun betokened tobacco drying. Women wandered about barefooted, and they and the men were in the scantiest of clothing, the latter in a cotton shirt and trousers, and the former simply in a frock and an extra bodice. It was always a matter of wonder to me how in autumn mornings and late afternoons they could stand the cold so miserably clothed.

Each village has its overseer, who is a soldier. In rank he may be compared to a

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1. The East Siberian name for Salmo lagocephalus.

9: Hawes--137-138 T-3 (1901) 1903 Gilyak-2
116, 361, 563, 624

sergeant, but his duties are as varied as those of a prefect in France, or even a deputy-commissioner in India. Police, military, the census, agriculture, and 'roads,' all these and more come within his cares; and for this he is paid the magnificent sum of thirty rubles (three guineas) a month. Tracking escaped convicts was not the least important of his functions at Ado Tim, and he was away down the river on this errand when we arrived."

9: Hawes--141-145 T-3 (1901) 1903 Gilyak-1-6
116, 563

"The law provides that any female criminal under forty, whose sentence is not less than two years, may be sent from Russia to Sakhalin. On arrival at Alexandrovsk they are placed altogether in the *kamera* at the south-east corner of the prison buildings. I have often seen them–those of them that had been retained by the officials, nominally for cleaning and sewing purposes, I say nominally, because the real purpose was openly known; the others, chosen by 'exile-settlers,' who are allowed thus to take a helpmate, are released from confinement within barracks, and live with their 'men' though they are still obliged to do their hard-labour task.

There is no marriage ceremony. The choice being made with the sanction of the *nachalnik* of the *okrug*, their names are written in a book, and henceforth the couple dwell together. A policy such as this, which violates our notions of the sacredness of the marriage tie, and directly encourages a criminal breed, must be regarded in the light of an attempt on the part of the Government to settle and colonize Sakhalin. A previous scheme had been tried, and failed. In 1862, and again in 1869, a few free colonists had been sent to the island, but they all ultimately left for a less lonely and arduous life.

By settling the exiles down with partners in life and families, the Government also hoped to avoid the letting loose [142] of large numbers of ex-convicts of Sakhalin on the mainland. . . . . *Brodyagi*—passportless vagabonds—had been despatched wholesale across the border into Siberia, and the country was over-run with escaping members of this fraternity. On this subject, A. Leroy-Beaulieu, quoting official figures, says, '...on January 1, 1876, over 51,000 persons were entered on the registers of the government of Tobolsk as penal colonists, and only 34,000 could be produced by the local administration. ... These figures, together with the carelessness of the local authorities, bear witness to the inefficiency of the system. ... In the 'governments' of Tomsk and Yeniseisk, in 1883, there were, out of 20,000 exiles (all classes exiled, not merely 'exile-settlers') registered in different communes, only 2600 actually residing in the places assigned them; over 17,000 were fugitives.' That this state of things has improved with the advancing settlement of the country is true, though let not the reader think for a moment that the brodyaga fraternity fails to number its thousands to-day. Irkutsk which competes with Tomsk for the title of premier city of Siberia, like London, attracts large numbers of that profession generally dubbed the 'light-fingered.' This is a misnomer for the Siberian members. Hard life in the taiga does not conduce to delicate fingering, and the murder of their victim is a sine quâ non in the pursuit of the profession. It is said that two murders in the nucleus of the city, and fourteen in the outskirts, is the weekly average of Irkutsk. And daylight or publicity are not shunned either, for just previous to my visit two had taken place in the high street in the daytime. [143] Security of life and property spell for the Exchequer greater potential receipts, and this was another reason why the importunities of the Siberians should be listened to. Hence it was that in 1888, Mr. Galkin Vrassky, afterwards head of the general prison

9: Hawes--141-145 T-3 (1901) 1903 Gilyak-3
116, 563

administration, recommended that all brodyagi should be sent, not to the Siberian mainland, but to the island of Sakhalin, where, escaping from control, they could do little harm at large in the taiga, while the sea and ice would be effective prison walls. This was tantamount to a declaration that in future Siberia was to be first and foremost a colony, while the convicts must be more and more confined to restricted areas. This policy has culminated in the ukaz of 1900, which nominally abolished deportation from January 1, 1902 (O.S.).

The attempt to settle free colonists on Sakhalin having failed, what has been the result of the second method of 'civil marriage'? On the whole, even the officials, I think, would admit it to be a failure.

That the couples remain is true, but it is because they cannot get away, and are practically forced exiles; the majority, regarding the land as their prison-island, strive no more than is necessary to gain a bare existence. How those few bright exceptions to this crushed, energyless majority long to put an end to their exile, was brought home to me when, returning from Arkovo, where we had supped with the farmer who was 'passing rich' as the owner of three cows, I remarked to my companion, 'I suppose an exile-settler, such as he, who has been here fifteen years, has a wife and children, and is doing well, very well as Sakhalin standards are, is quite content to live here?'

'Why!' he replied, 'he only asked me just now, 'Did I think there was any hope of his getting away back home to Russia?' ' With the second generation, it is possible, this may not be so. [144]

There are other results that have to be taken into account, and which ought to give the Government pause. In the first place, the moral effect on the woman who is chosen as a mate, is, in the majority of cases, terrible; and in the second place, the offspring of such a union is convict by heredity and demoralized by environment.

On this subject, Mr. Zhook, quoting Mr. P. A. Salomon, who was Director-in-Chief of Russian Prisons from 1896, says, 'The so-called concubines, i. e. the exiled women who are given to the settlers to help them, and for the mutual management of their households, consider themselves as having the right freely to dispose of themselves; and they leave their partners if the latter try to prevent them admitting outside visitors. Usually, however, this is not the case, as the co-habitants share all their earnings.' Mr. Zhook adds, 'Deprived of all civil rights, she loses by law the right to have a family; but it is impossible to deprive her of the right to feel disgust towards the forced co-habitation; and once she forsakes her 'master' there is no other way open to her but to settle down with another one. This, indeed, is that 'hard labour' to which criminal women are subjected.' At the same time, it should be pointed out, that the women being in the minority, (1) the power to leave their 'men' has a restraining effect, and in the

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1. The numbers of men and women on the island who had been sent out as

> convicts were, on January 1, 1898, respectively 19,770, and 2397, or in round numbers in the proportion of 8 to 1. The ratio is reduced by the presence of 1308 women who followed their condemned husbands to the island. Only six men did this in the case of their wives being despatched to Sakhalin as criminals.

event of their doing so they have a choice, miserable as that may be.

There is even a sadder aspect of this matter. It is the effect upon the free population, the wives of convicts who have joined them, but more especially the free-born children. All around them are openly vicious practices [145] and scenes of unblushing prostitution. The very 'game' of concubinage is in vogue in the mixed schools. To say that fathers traded with their daughters is to say little. I had great difficulty, I am not sure that I succeeded, in convincing a highly educated prisoner of rank, familiar with English literature, that fathers did not stand in the streets of London offering their daughters for sale. His experience on Sakhalin only confirmed some garbled reports of London life retailed by Russian papers. It would be impossible—and probably incredible to the reader—for me to mention the many terrible things I heard, but I feel it only due to the children of Sakhalin, if any reform is to be brought about, to quote a statement which I should not have dared to make myself, but which comes from one of unquestioned authority.

9: Hawes--141-145 T-3 (1901) 1903 Gilyak-6
116, 563

What more awful charge against the officials and the criminal population can be made than in these words, 'There is not a girl over nine years of age on the island who is a virgin.' "

9: Hawes--154 T-3 (1901) 1903 Gilyak
116, 177

"A Gilyak village was therefore sought, [LSS: By the Russian authorities to help track down an excaped Russian convict.] and natives and their dogs brought to track down the unfortunate ex-captain. The soldiers' version of the sequel was that, coming up with him, one of their number fell upon him and tried to make him captive, but the brodyaga, attempting to wrest the soldier's gun from him, was shot in self-defence by his would-be captor. 'Then,' they added, 'the Gilyak tracker fired the fatal shot.' "

9: Hawes--155 T-3 (1901) 1903 Gilyak
116, 133

"The banks of the river [LSS: The river Tim near Ado Tim] were low for the most part, broken by the rise of an occasional limestone cliff of about thirty feet in height. Bending over from the tops of these, toppling headlong, halfway down or already lying prone in the water, were larches and birches; while the stretches of low bank were thickly dotted with poplars and nut-trees; and overhanging the river's edge were willows and alders, giving hiding-place to a bevy of ducks here and there."

9: Hawes--155-156 T-3 (1901) 1903 Gilyak
116, 361, 563

"Though we had left behind the last Russian settlement at Ado Tim, three or four rude shelters were passed in the course of the morning, which were occupied during the spawning season by a few Russian 'exile-settlers' for the catching and salting down of salmon against the winter's needs. At a bend of the river we came upon one of these shelters, and five men dragging a seine-net, about two hundred feet long, which contained one hundred or so of plunging and splashing kita. At another of these rude huts, which housed a solitary Russian and some barrels of salt and dried grass, we stopped to discuss our midday meal—a duck we had shot during the morning. Our men behaved very well, and though the keen edge of our distrust was wearing off, we did not look forward to spending a night with them or to the prospect of night watches.

Occasionally we came upon a Gilyak village, consisting of half a dozen huts or so, and at each one hailed any visible member of the community, inquiring if there were not men who would take us; but they all with one accord made excuses. Either the able-bodied were away fishing, [156] or the only person available was ill or had no safe canoe."

9: Hawes--156 T-3 (1901) 1903 Gilyak
116, 115

"Our new acquaintance's name was Vanka, (1) and he must go down stream to the next

1. This is really Russian nomenclature, Vanka being a diminutive of Ivan, as Bertie of Herbert.

village of Irr Kirr to fetch a companion, his cousin—how many times removed I am not in a position to state. The cousin's name was Armunka, that is as near to it as we could get in Russian."

9: Hawes--157-158 T-3 (1901) 1903 Gilyak
116, 142, 302

"The Gilyak is short of stature, about 5 feet 3 inches in height, spare of limb, and, though often wiry, scarcely robust. His women-folk scarcely exceed 4 feet 6 inches. His complexion is tawny, gipsy-like, but not yellow, and his hair, which he wears in a pigtail, is raven black. Altogether his features betoken a mixed race. Though he has the brachycephalic (round) head, the broad face, and high cheek-bones of the Mongol, [158] yet the slight brow ridges, big mouth, prominent lips, and flattened nasal bridge of the latter are considerably modified in his case. The majority of Gilyaks possess the hairless faces of the Mongol, and perhaps the exceptions who have bushy beards are descendants of Ainu and Gilyak ancestors."

9: Hawes--158 T-3 (1901) 1903 Gilyak
116, 177, 291

"In summer they used to dress in fish-skins, (1) and in winter in seal-or dog-skins.

1. Salmon (Salmo lagocephalus and S. proteus, which are known in Eastern Siberia as kita and gorbusha respectively).

Gradually Chinese cotton (ta-pu) has filtered in through Manchuria, and largely taken the place of fish-skins, though this material is still used for parts of the dress, especially of the Gilyak woman; and when visiting a Gilyak headman I found a mat of salmon-skins, stitched together, spread in my honour. In winter the men wear coats of dog-skins, but the women favour seal-skin, the short bristly hair being less in the way in their domestic occupations. The men add to their coat in winter a short petticoat of seal-skin. In summer they go bare-footed, except on journeys when, as in winter, they use mocassins of seal-skin, the hair on the outside of the leg portion only.

For underclothing, a ta-pu shirt, 'shorts,' and long gaiters, or spatter-dashes, like the Chinese, are worn by the men; and by the women long gaiters only, and a shirt or two of cotton or fish-skin. The outer tunic of the Gilyak woman, or rather frock, for it possesses sleeves, has Chinese cash coins strung round the border, which reaches just below the knees."

9: Hawes--158 [2] T-3 (1901) 1903 Gilyak
116, 181, 241, 433

"The Gilyaks are veritable children of the forest, finding their home, food, and gods therein. Cultivation of the soil is unknown to them, and they live mainly on fish and the flesh of beasts that fall to their snares. By bartering the skins of such animals they obtain tobacco, brick-tea, etc."

9: Hawes--159-160   T-3   (1901) 1903   Gilyak -1-2
116, 396, 412, 501

"Our craft was about twenty-five feet long and two and a half broad, light, keel-less; and though easily capsized a racing craft in speed. More than once I came across one of these 'dug-outs' in course of making. A suitable tree near the river edge is chosen, and cut down. This, and all the other work on it, is done by means of an axe, which the natives obtain either by bartering skins with the Russians, or, as at Pogobi, in part payment for boat made over to a gang of brodyagi. On [160] the stump of the tree left is placed a tzakh—that is, a twig with whittled shavings adhering to the top such as the Ainus call an Inao. This, like the cross (†) stuck in the ground beside a house in course of building by the Russians, is to keep away the evil spirits, the daimones, which here haunt the forest, and especially the swampy regions. The bark is chipped off, and very little hewing and trimming suffices on the outside, as will be seen from the illustration opposite p. 252. The hollowing process follows, and about one-third or one-fourth of the circumference of the log is cut into, the remaining two-thirds or three-quarters forming the outer surface of the boat. When duly hollowed to a thickness at the gunwale of about an inch, a cross-section will thus give about three-quarters of the circumference of a circle. The sides or lips of the boat leaning to each other are then stretched outwards, by means of sticks placed crosswise inside, so that the sides may become vertical, and the final form of a cross-section of the boat be that of the letter U.

All the work is performed with a couple of hatchets, though I once saw among the Orotchon tribe a primitive plane. A thin rim is affixed to the gunwale, and at the bow

9: Hawes--159-160 T-3 (1901) 1903 Gilyak-2
116, 396, 412, 501

and stern, which are often exactly similar, are short flat projections used in punting. When dried and stretched, two or three rungs keep the sides rigid. The whole process takes, under favourable circumstances, one month, but in winter two.

In the management of them, their makers were as skilful as in their manufacture. They would stand at bow and stern of our frail craft, punting up stream, and not disturb its equilibrium one iota."

9: Hawes--161　　T-3　　(1901) 1903　　Gilyak
116, 342, 361

"The yelping of sledge-dogs, and the smell from strings of fish drying in the sun, and just visible at the bend of the river, aroused us to the contemplation of another Gilyak village, if I may so dignify a collection of half a dozen huts with that name. Two unfinished canoes lay in their beds of fragrant chips; and beyond, on the 'floor' of the village, were women cleaning fish preparatory to stringing it.

Huts of larch or pine planks, rectangular in shape, with obliquely sloping bark roofs, and doors about three feet high, a few similarly shaped but quite small erections on piles, for storing the winter provisions of dried fish, and three bear cages made up the village of Ukavo."

9: Hawes--161-162 T-3 (1901) 1903 Gilyak
116, 556

"Ukavo was at the time of my visit a rich, or at least a potentially rich, village. The basis of its affluence present, or to come, was even more assured than that of the new township in Australia which, possessing 400 inhabitants, a town hall, a telephone union, and a collection of galvanized-iron roofed cabins of unvarying [162] pattern, promised soon to throw Ballarat into the shade! No mines, gold or otherwise, entered into the Gilyaks' calculation, but they possessed a far more important asset in the shape of seven bears."

9: Hawes--162　　T-3　　(1901) 1903　　Gilyak
116, 231, 527, 783, 796

"The object of the capture and feeding of the bear is the holding of a great yearly semi-religious festival, in which the slaughter of the beast plays the chief part. It is more probable, that in the older times a full-grown bear was captured just previous to the fête, and that to-day the letter rather than the spirit of the sacrifice is kept up by seizing cubs and rearing them for three or four years. The feeding is a matter of no difficulty, as will be seen when we come to the preparation of the Gilyak's winter stores. [LSS: See category 116, p. 174.] To the owner or capturer of the bear, the feast turns out a very profitable investment, for visitors from neighbouring villages flock in, and while necessaries are provided by the owner, luxuries are on sale, and bring him in a handsome profit.

The animals are kept in stout log cages, adorned with a pine-branch at each corner. Wishing to see, and if possible to photograph one of the occupants, I desired the villagers to bring one out, or at least unroof him. There were, however, too few men-folk at home, and the adult bears were very fierce, as indeed we gathered from their movements and remarks within; so two of the five little cubs were partially unroofed. The poor little orphans snarled, and shrank frightened into a corner, tumbling over one another, and trying in their terror to hide each beneath the other. Ere the month of January, 1905, is passed, or perhaps before, their spirits will have been released to carry messages to the great Pal ni vookh."

9: Hawes--163-164 T-3 (1901) 1903 Gilyak-1-2
116, 762, 775

"Resuming our journey again, we were still casting about for a low, level, sandy bed, and the twilight was fast gathering, when my attention was called from the terrestrial to the supernatural. From out of the now dark and gloomy forest came a half moan, half cry.

It was uncanny beyond words. A cry from the unknown, a moan from the depths of undisturbed regions. Our Gilyaks ceased paddling, and we asked, 'What is it? It must be some animal. Perhaps it is in the claws of a bear.'

'Kaukray! kaukray! (1) No! no! It is no animal. It is the shade of a dead man wandering in the forest.'

For the Gilyaks not only believe in a future world, but their conceptions really connote immortality. The members of their race on the mainland, who live on the banks of the Amur, hold that the spirit of the departed one reaches after several days' journey a great village in the centre of the earth called Mligh-vo, where life is much the same as on earth, with this difference, that there the hunting and fishing are unstinted. In fact, it is the familiar [164] 'happy hunting ground' of the Indian. A distinction is made between those who die a natural and a violent death, for the spirits of the murdered and suicides fly to heaven (tlo) tirect, thus avoiding the long journey, and therefore not requiring food

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1. A Gilyak word, meaning "no" or "nothing."

9: Hawes--163-164 T-3 (1901) 1903 Gilyak-2
116, 762, 775

to be placed at their grave. How and in what Mligh-vo differs from tlo they cannot explain, but the differentiation marks their conception of the sacredness of the soul of the murdered or suicide."

9: Hawes--164 T-3 (1901) 1903 Gilyak
116, 101, 178, 182

"The Gilyaks of Sakhalin, being descendants of pioneers who long ago left the 'Old country,' are more free-thinking than those of the elder clans on the Amur. Probably a closer intercourse and possibly intermarriages with the Ainus have also helped to modify their views. At any rate, one finds considerable divergence in practice from the old traditions, and many differences of custom and thought, not only between them and their Amur brethren, but between the Tim and Tro (1) Gilyaks and their brethren on the west coast of the island."

1. The Tim Gilyaks are those living on the river Tim, while the Tro Gilyaks are settled at the mouth in the Bays of Ni, Nabil, and Chai.

9: Hawes--164 [2] T-3 (1901) 1903 Gilyak
116, 775

"Vanka declared that the spirit of a good man went to the Great Spirit (to the East, where the sun rises), but that of a bad man into grass. Whether or not he was giving us the general conception of his tribe we could not make out. Some days later, in conversation with their Cham, or 'medicine man,' and some of the elders of the Tro Gilyaks, we were informed that 'a good man's spirit goes into the ground into the middle of the earth (evidently to Mligh-vo); but a bad man's is disturbed, and drifts about like air round the huts of the village.' "

9: Hawes--164-165 T-3 (1901) 1903 Gilyak
116, 775, 787

"The spirits of the deceased occasionally hold communication with their earthly relations; for, endowed with super-natural capacities, they can in moments of dulness pay visits to their kindred, give them useful counsel and warn them against unknown troubles. If they desire to show [165] themselves to any one they can; but it is only given to man to see them in a state approaching death, *i.e.* in a dream. Talking on this subject to an old Gilyak, he said, 'Spirits of the departed knock at the door sometimes. They come to warn us of some misfortune.'

'But,' I asked, 'how are you to know that it is the spirit of the deceased that knocks?'

'Why, of course, you call, and if there is no answer you know that it is a departed spirit, and then you must throw out some food.'

'Have you ever seen such?'

'No.'"

9: Hawes--166 T-3 (1901) 1903 Gilyak
116, 484

"Beaching our canoe at a pleasant, clean, sandy shoal, dry from the recent fall of the river, Vanka leapt out to take the omens, in other words, to note if there were signs of brodyagi in the near neighbourhood.

Satisfied that there was nothing more than the footprints of Master Petz, [LSS: Russian reference to a bear] who had been down to drink and fish during the previous night, we landed. The shoal was of considerable length, but narrowed to about twenty feet in depth by the willows, which formed here the van of the forest. Our natives ran into the taiga to cut down willow branches for our bed, and stakes for the tent and fire. The tent, which consisted of supports with a piece of canvas thrown over, was quickly erected and the fire lighted with marvellous despatch, we meanwhile unloading the canoe and spreading the rugs."

9: Hawes--166-167 T-3 (1901) 1903 Gilyak
116, 136

"The brown bear (Ursus arctos), in whose habitat we found ourselves, attains to a great size in Sakhalin, in fact he gets bigger the further east one goes from European [167] Russia. In colour he varies from black to brown, but the latter is the more common form. Writers have differed as to the attitude he adopts towards man. Dr. Schrenck, writing of the Amur and Sakhalin bears, speaks of their 'bös artiges Naturell.' "

9: Hawes--168 T-3 (1901) 1903 Gilyak
116, 825

"Among the Gilyaks the Ch'uff, as they call the bear on Sakhalin, plays the greatest rôle in the animal world. He is regarded with peculiar sentiments, and the beliefs and ceremonies which cluster around his sacrifice are unique and interesting. The natives are fully aware of the Ch'uff's cunning, and regard him almost as a Gilyak, certainly as a competitor, and love to tell stories of his knowing ways. They describe how he will go a-fishing, by preference at night, but if by day, he will stand with his right paw held close to his breast lest the sun should cast a shadow on the water and frighten the fish; how he will get up on his hind-legs to fight, and parry a spear-thrust, or shield his heart from a shot, with his paw."

9: Hawes--168 [2] T-3 (1901) 1903 Gilyak
116, 563

"Bruin is very human in many of his ways, and the brotherly feeling of the Russian peasant towards him is expressed in the pet names they give him—Mishka and Master Petz. On the mainland one not infrequently comes across the cubs kept as pets. I have seen them housed in a kennel in a yard, and even tied up to the side of a shanty by the wayside, where the bystander might be seen trying to give a friendly pat before receiving a less amicable return. The Caucasian farmer of Uskovo once caught three cubs and put them in a big box in his yard."

9: Hawes--171 T-3 (1901) 1903 Gilyak
116, 103

"Beside the tiny creeks a few tributaries were passed, but none of any importance. They bore names among the Gilyaks recording their value to the native hunter, e. g. Kuvi, (1) many sables river; Kuni, many fish and bears river; Pilviskuri and

1. i in the Gilyak tongue means river, as vo village.

Kondzhbung-gangi, etc."

9: Hawes--171-172 T-3 (1901) 1903 Gilyak
116, 226, 411

"Vanka, . . . got out his long fish-spear (marikh), and, balancing himself on the prow of the boat, skilfully lunged at passing salmon. His weapon, which is one of a kind used by many of the tribes of North-Eastern Siberia, was of a peculiar character. To the shaft, which was about fourteen feet long, a large iron hook was loosely fastened by a thong. Close to the end was also another thong, bound round three or four times, but just loosely enough to allow of the hook being temporarily slid into it, the 'business' end free and pointing with the shaft. Ready now for action, the weapon was like a magnified letter h. On sighting the gleam in the limpid depths beneath, the skilful harpooner gives a rapid thrust, and the belly of the salmon is pierced. The action of piercing looses the hook from the threefold thong, and the struggles of the fish now only serve the hook, which is dangling from the first thong, to gain a firmer grip.

The first lunge by Vanka proved unsuccessful, as a cry of 'Kaukray' announced; again a silvery gleam, and [172] a second attempt had happier results, for a kita of fifteen to twenty pounds was hauled in, splashing and somersaulting. A blow on its head, and the fish lay dead; whereupon our Gilyaks whipped out their knives, and, like the Red Queen in 'Alice in Wonderland,' 'offed with its head,' and with teeth and knife devoured their tasty morsel raw, leaving nothing but the jaws. The natives regard the head of a salmon as a great delicacy, especially the cartilaginous parts, and in this they can claim kinship with the bear, for during the spawning-season Master Petz will come down to the river's edge, and in one night spoil a score of kita, devouring the heads, and throwing away the bodies."

9: Hawes--172 T-3 (1901) 1903 Gilyak
116, 231, 492

"Another village, Auk-vun-wauk by name, hove in sight, and, paddling in, we stepped gingerly from our unstable craft. Vanka insisted on accompanying me because of the crowd of yelping dogs, although the most savage were tied up to a pole underneath a hut built on piles. These animals are fierce towards strangers, and especially white men, although I believe it is on the whole true the world over, that, if you show no sign of fear, dogs may yelp and growl, but will stop short of actual attack. My present position reminded me of an incident in Southern China—a sahib obliged to appeal to a piccaninny for protection from a buffalo, whose discrimination between the white man and the yellow is well known.

These dogs are used by natives in hunting bears and in tracking brodyagi. In winter, harnessed to the sledges, they are not fed until the end of the journey, and are then much more dangerous to encounter."

9: Hawes--173-174 T-3 (1901) 1903 Gilyak
116, 251, 343, 412

"We came upon an old Gilyak and his wife, who sat slicing and cleaning kita. With a long rakish knife, which is the men's hunting and 'general-purposes' knife (dzhakho), the fish was split open, and with a short-bladed and curved edition of the former—the woman's fish and domestic knife (ungu dzhakho)—the kita was cleaned. Two slices were cut from each side, leaving for remainder the head and tail and backbone, with some flesh adhering. All these were then hung up to dry in the sun, this drying-ground being the 'village green,' or 'market-place,' of the Gilyaks. The slices were for human consumption, and woe betide the Gilyaks if August (O. S.) [LSS: The old style calendar is 13 days earlier than the Gregorian calendar.] which is the chief season of fish-drying, prove a rainy month, for then only a small quantity of their staple food will be prepared against the winter, and stores will give out early, and many will die of starvation. Fortunately, sunny weather [174] had this year attended their efforts, and goodly quantities of sun-dried fish were hanging in rows upon rows, to be eventually consigned to those strange-looking coffin erections, consisting of a short log hollowed out and perched on forked stakes. These stakes were, in 'well-regulated establishments,' encircled with pieces of bark, umbrella-shaped, to prevent the ravages of rats and other vermin."

9: Hawes--174 T-3 (1901) 1903 Gilyak
116, 252, 262, 527

"The roe [LSS: of the salmon] is regarded as a great delicacy, and was being scraped into interesting looking wooden vessels resembling a butcher's tray, which also serve to receive the blood from the slain bear at the great festival. On feast-days, such as at the beginning of the sable and seal hunts, which inaugurate a New Year (the Gilyaks having two years to our one), the roe is mixed and pounded with whortleberries, etc., and made into a much appreciated mess. The tail and head-pieces of the kita are intended for the dogs and the bear, and the former came in for a few bits of fresh fish as perquisites while the operations were going on before us, though for the most part they feed themselves in summer."

9: Hawes--175 T-3 (1901) 1903 Gilyak
116, 251

"I found Vanka and Armunka had the slices of the salmon already grilling in front of a fire. Running into the forest, they had deftly cut and prepared two willow twigs, stripping off the leaves, and slitting them lengthwise. In each of these was inserted a slice of fish, extended by two cross-pieces, the slit-ends at the same time being bound up with the green rind."

9: Hawes--175-176 T-3 (1901) 1903 Gilyak -1-2
116, 136

"In the course of the afternoon we came to yet another Gilyak settlement, the last in fact before we reached the mouth of the river, [LSS: The Tim] some hundred miles distant. Here we were hailed in the Gilyak tongue.

'Have the Lo-cha (Russians) any 'brick tea'?'

'Yes. Have you any seal-skins?'

Stepping ashore, haggling began and finally a seal-skin was obtained for a brick of tea, (1) some shot, and caps. These seal-skins were not from the fur seals (Callorhinus ursinus), but from the common hair seal (Phoca vitulina), and in some cases the banded seal (Histriophoca fusciata). The fur seal has a thick, downy under-fur, which is what we are familiar with in caps and jackets after the longer and sparser hairs have been pulled out, a treatment more commonly known in connection with beaver skins. The hair seal has a bristly, silverish, straw-coloured skin, with dark-grey or black spots, and is commonly used on the [176] Continent for children's satchels. The fur seal is now very rare on Sakhalin, though in earlier years large numbers used to be caught off Robben Island, now known by its Russian name of Ostrova Tyuleniy, or Seal Island, and lying a little to the south of Cape Patience. The latter [LSS: Erratum; this should read 'hair

1. Weighing one kilogramme, and costing us at Alexandrovsk half a ruble, or, say, 5d. per lb.

9: Hawes--175-176 T-3 (1901) 1903 Gilyak-2
116, 136

seal'; Ostrova should read Ostrov.] are quite common, and we met several ascending the river after the salmon. The great hunting-season is, however, the spring, and this begins the new or summer year among the Gilyaks."

9: Hawes--176 T-3 (1901) 1903 Gilyak
116, 539, 766, 775, 825

"Wild swans occasionally flew across high overhead, and a woodpecker could be heard tap-tapping the trees. Our natives eagerly asked us to shoot the eagles which soared aloft or settled on the top of a high tree, only to fly away as we approached within gunshot. These were the white-tailed eagles (Haliëtus albicillus), prized by the natives for their tail-feathers, for which they declared the Chinese gave them three dollars (about 6s.). The Japanese (in Yezo) are said to use them to indicate the residence of a person of importance by placing them over his door; in any case, the Gilyaks themselves value the feathers, which they use for arrow-heads. The wings are also prized by them, being placed at the grave of a Gilyak who has been murdered or has committed suicide, to aid his soul in its flight to heaven."

9: Hawes--178 T-3 (1901) 1903 Gilyak
116, 502

"Our method of propulsion was altered this morning. We had got beyond the region of rapids, and were now on a full flowing river. A pair of native sculls, with a hole bored in the flat bulging part below the haft, were brought to light from the bottom of the boat. A minute or two sufficed to make rowlocks, from forked branches cut and trimmed and bound to the gunwale with seal thongs. Vanka used these sculls at the bow, rowing (not sculling) with them one after the other, while Armunka steered with a paddle in the stern."

9: Hawes--179-180 T-3 (1901) 1903 Gilyak
116, 224, 776, 782, 825

"Gazing carelessly at the bank, I espied a head peeping out of the long grass, and called to my interpreter and the natives in a low voice, 'Malenkiy medvyet! ' (A little bear!). Seeing nothing, they smiled; but on my reiterating and pointing, Vanka caught sight of it, and called to me, 'Nyet stryelyay! Gilyakskiy sabaka' (Don't shoot; it is a Gilyak dog). Now, occasionally we had seen a native dog sitting alone at a distance from a village, fishing or waiting for his master, and we therefore hesitated; but before we had realized the mistake the animal had got up and trotted off, disappearing into the tall rushes and grass, giving us, however, one clear view of a beautiful coal-black fox with a white tip to his great brush. Even as he disappeared, Vanka was calling to us, 'Nyet stryelyay! Nyet stryelyay! Pal ni vookh budet serditiy' (Don't shoot! Don't shoot! The god of the mountains will be angry), and much more as to the fate the lord of this region would have in store for us should we cross his will. I [180] went ashore, but it was hopeless to expect to come up with the animal.

According to Vanka, if we had killed it, its brethren would have been informed, and when we set out for the winter's hunt they would have banded together to kill us. If Vanka was really sincere, I think it far more likely that he feared lest his winter's hunt should suffer, because, by killing thus in a haphazard fashion, it had not been inaugurated with the usual ceremonies. To seize of the provision of the great Pal ni vookh (he is lord of the forest and all therein) before acknowledging in due form his sovereignty and bounty, was to risk bringing down his wrath upon our heads."

9: Hawes--180 T-3 (1901) 1903 Gilyak
116, 115

"I have strong doubts as to Vanka's sincerity. He was very faithful to us, yet the possibility of getting 200 rubles in the next few months was a consideration which few Gilyaks or Russians would have hesitated to risk by truth-telling."

9: Hawes--186-187 T-3 (1901) 1903 Gilyak-1-2
116, 133

"We were slipping down the last league of our river journey. At the mouth is a delta, but our oarsmen knew the river 'as their five fingers,' and piloted us unerringly by the deep channel to the Bay of Ni, into which the river Tim empties. This bay and the whole coast-line for many miles are of such curious formation that a word or two of description will be necessary to render clear my further journeyings.

Reference was casually made in Chapter VI., [LSS: See category 133, pp. 112-113.] in dwelling [187] on the geological aspect of the island, to its gradual emergence in current geological time. This is the central fact which explains the formation of the lagoon-studded coast in the north-east and south-west of the island.

On our left, as we entered the bay travelling northward, was a low-lying swampy shore—tundra, as it is called in Siberia; and on our right stretched a sand dune, varying in width from a few yards to a verst or more, and keeping parallel with the coast-line. This formation extended northwards for 100 miles or more, for no white man had penetrated beyond about 80 miles, and the natives could only retail hearsay concerning the 'beyond.' From the mouth of the Tim, the Bay of Ni extended for about 20 miles northward, then narrowed to a passage-way, which opened out into the Bay of Chai, beyond which no names had been given to the yet unexplored bays. This wall of protecting sand-dune was pierced by three narrow straits, giving access to the sea, in the course of the 80 miles.

The coast-line on our left represented the prehistoric shore, and the terrace above

9: Hawes--186-187 T-3 (1901) 1903 Gilyak-2
116, 133

it the original sea-level. The sand-dunes, due to deposition by the alluvium-laden waters of the Tim flowing north, checked by the Okhotsk cold current flowing south, had found their way above the surface of the water in the course of the gradual emergence of the island already referred to. From that time seeds carried by wind or bird had been deposited, and the growth of coarse grass, Swiss pine (Pinus cembra pumila), and even wild rose (Rosa rugosa) had helped to bind the sand and establish these long sandy islets."

9: Hawes--187-188 T-3 (1901) 1903 Gilyak
116, 361, 563

"From the delta of the Tim we made across the bay in a north-easterly direction to a cluster of huts on the inner side of the dune. The wind was already making itself felt; our light craft rocked, and the morning air struck cold on our damp clothes. The villages of Nivo [188] (the first, for there are two) and Kamavo, with their bear-cages adorned with pine branches, stood out prominently on the sandy level, and a crowd of dogs, barking and splashing, stopped their fishing to show resentment at the appearance of strangers. A verst or two beyond Kamavo our boat was beached, where stood a tent, and as we waded ashore we were accosted by two or three Kazaks, who led us into the presence of a Russian police officer.

It was a strange, out-of-the-way place to be stationed at, and only exceptional circumstances accounted for his practical banishment to this far-away spot."

9: Hawes--188 T-3 (1901) 1903 Gilyak
116, 177

"Japanese schooners, of the adventuring junk class, from the island of Yezo, had been wont to come up here to the mouth of the Tim to barter rice, kettles and cauldrons, rifles, earrings, etc., for furs, and to fish and salt salmon during the spawning season. This had been going on here certainly since 1868, when a scramble was made by Japanese and Russians for unoccupied spots, and probably from long before that."

9: Hawes--190-191 T-3 (1901) 1903 Gilyak
116, 182, 342

"The Gilyaks boast of two kinds of huts, destined the one for summer and called tolf tuf, and the other for winter residence named torif. The extremes of climate, and contact with their neighbours have led to the adoption of dual dwellings, but until recent times, probably as late as the beginning of the nineteenth century on the mainland, and later on the island, the winter hut was the only style of dwelling.

Protection against the wind and cold being the chief requisites of a winter abode, a site is chosen in the forest, [191] which has the added advantage of being handy for the winter's hunting. A quadrangular pit is dug to the depth of about three feet. At the corners of a smaller quadrangle within this pit are erected four stout poles, which are united at the tops by four other poles. This forms the main framework of the hut. From the level ground, i.e. three feet above the floor of the hut, smaller poles, generally of larch, are rested against the framework all round, thus forming a tent-shaped erection with its conical top cut off. The whole of the structure is covered up with the earth dug out of the pit, saving only a hole in the top for chimney. A covered entrance or tunnel, likewise composed of timber supports covered in with earth, forms the approach to the dwelling. This is on the level ground, and the stranger having penetrated it, finds the end blocked, but slipping aside a sliding door, or, more accurately, a panel, a little earthen stairway is revealed, by which he descends to the floor of the hut."

9: Hawes--191-192 T-3 (1901) 1903 Gilyak
116, 174, 342

"The winter huts, when covered with snow and lit up by a blazing fire inside, are very cosy. Dr. Schrenck and Mr. Sternberg have surmised from this pattern of hut, and from the survival of a custom in the bear festival indicating that their entrance and exit was originally only by the chimney, that the Gilyaks' ancestors came from the North. The words used for entering and leaving the hut, kusind and jigind, implying to sink and to emerge, also witness to the use of the chimney as entrance and exit. Such authorities are not lightly to be differed from, but it should be remembered that pit-dwellings of this kind have been used over wide areas by differing peoples, whose northern origin has not been attested, e.g. in Yezo, the Primorsk, and Manchuria, to mention only the surrounding regions; and what is also important in this connexion, the early inhabitants of Manchuria, the Yih-len, are described in the Chinese annals of the After Han dynasty (A. D. 25-219) as [192] 'Troglodytes living in caves, their rank marked by the depth of their dwellings, the most honourable having a descent of nine steps,' and (later chronicles) the 'entrance being at the summit.'

Whatever may have been the origin of the winter hut, it is fairly certain that the Gilyak summer dwelling is traceable to Northern China through Manchuria. It is easy to see how it would have appealed to the Gilyak. The melting snow in spring renders his winter hut damp and wet, and the increasing heat of the sun makes it stuffy and hot."

9: Hawes--192 T-3 (1901) 1903 Gilyak
116, 182, 342

"The possession of two houses for the different seasons is also found to be an advantage from the point of view of their occupations. In winter it is convenient to be in the forest to pursue the hunting of the bear, fox, etc., while in the summer fishing points to the river bank or sea-coast as the most handy. In shape the summer hut resembles a rudely constructed Swiss châlet. Some were built on piles, but these were few, and this was apparently a doomed fashion."

9: Hawes--192-193 T-3 (1901) 1903 Gilyak
116, 342, 352

"The one [LSS: A Gilyak summer hut] which we now entered, in Kamavo, was not large—about 16 feet long and 13 feet wide; the side timbers rose to a height of about 4 feet 6 inches, and from these sprang the obliquely sloping roof of poles for rafters, and slips of bark for tiles. Stooping low, we advanced to the 3 feet doorway, cautiously assuming a half-erect position, and unsuccessfully attempting to avoid knocking our heads. Accustoming our eyes to the darkness, for there was but a hole in the roof for window and chimney, we made out in the centre a large earth and ash box, 4 feet long and 2½ feet broad, on the smouldering logs of which was a kettle, and from a rafter above depended a cauldron. Around the two sides and further end of the hut ran a rude bench or daïs (nakh), 15 inches from the ground and about 4 feet in width, leaving a narrow gangway between it and the fire (tur). On the nakh were seated several Gilyaks, a mother with a baby, a girl smoking, and three or four men. Above hung a mêlée of articles, from [193] a baby's cradle to a rude axe for hewing out canoes. The cradle, of wood, shaped like a scoop without the handle, was strung to a cross-pole by thongs of seal-hide. On the bench and hanging above were fishing-nets, birch-bark bowls for water or seal-oil (p. 203), dried fish-skins, dog-skins, winter clothes, seal-oil in seal's stomachs, etc."

9: Hawes--193 T-3 (1901) 1903 Gilyak
116, 177, 531, 751, 778

"I turned my attention to two or three 'works of art.' Two small flat pieces of wood cut into the forms of a disc and a crescent hung from a beam. These represented the sun and the moon, and were used as charms. There were also two sticks, with shavings on, similar to the one I have described as protecting the canoe during its construction from evil spirits; but these particular ones, I learnt, were for placing over a sick child, and would ensure its recovery.

But no signs of worship were there, no graven images, for the great 'Kiskh' is invisible to mortal eyes. Charms there are, though with the decline of the cham's influence and the contact with Russians these are losing their value in the eyes of the Gilyaks, and they laugh when questioned about them by the foreigner, yet not without a lurking sense of fear at the bottom of their hearts."

9: Hawes--193 [2] T-3 (1901) 1903 Gilyak
116, 751, 756, 778

"The cham, or medicine-man, exorcises spirits which take up a temporary abode in charms made in the shape of a human being. Otherwise even this anthropoid kind was used as an amulet. A pair of these, carved from wood, which I have (p. 194), are intended to be worn on the limb or part of the body affected; for a sore throat, for instance, the little figures would be tied round the neck."

9: Hawes--193-194 T-3 (1901) 1903 Gilyak
116, 776, 782

"Only on one occasion did I hear of anything approaching what is vaguely termed 'idol-worship.'

It was told me by the ex-overseer at Derbensk, whose duties in the previous years had taken him down the [194] river Tim. On one of his journeyings a severe snowstorm drove him to seek refuge at a Gilyak village where he was a stranger. As he was sitting down in the headman's hut, and about to make a meal, the Gilyaks said, 'Give something to the god (lord).' The overseer therefore placed some little cakes in the birch basket hanging in a corner before a wooden figure, such as I have described, which had its hands crossed on its breast and wore a belt. On the morrow the Russian observed that the basket was empty, the cakes had vanished. In the evening, therefore, he made offering of more, and lay down pretending to sleep. Keeping careful but unsuspected watch, he saw a Gilyak come forward and take the cakes and eat them; so he called out, 'What are you doing? Let the god eat them!' Whereupon the Gilyak, as may be imagined, was highly offended."

9: Hawes--194 T-3 (1901) 1903 Gilyak
116, 578, 776, 782

"As a rule, offerings were made in the open air, always on deserting our camp-fires, and left for the consumption of the deity. Not only were they the god's due, but the fulfilment of the rite brought good luck, and the omission ill-luck. All misfortunes are attributed to the anger of the god. If the Gilyak is unconscious of guilt, then it must have been some of his kindred who provoked the god to righteous anger; perhaps it was his wife, who had failed to guard the honour due to the hearth by allowing somebody to spit upon it, or to leave the hut with his pipe lighted from the sacred fire."

9: Hawes--194-195 T-3 (1901) 1903 Gilyak
116, 532

"Dr. Laufer, a member of the recent Jesup Expedition, despatched from Washington, U.S.A., and the greatest [195] authority on the art of the Amur tribes, has declared of the Gilyaks and Golds that their art is lacking in realistic representations. Their purely decorative work—and he excludes from this all wooden objects, animals, etc., carved as charms or toys—he alleges, is confined to copies of Chinese representations of animals which these natives have never seen, such, for instance, as the cook, the tortoise, and the mythical phoenix. It is interesting in this connexion to note that in this particular hut in the village of Kamavo, I found several carvings on the timbers of the wall of the hut of bears, as well as other crude mural decorations of a chess-board pattern. Perhaps these may be regarded as the exception which proves the rule."

9: Hawes--195-196 T-3 (1901) 1903 Gilyak
116, 231, 527, 796

"Emerging from the hut into a crowd of yelping dogs, we were attracted by the bear-cage. In front hung a birch-bark basket, as seen in the illustration (opposite p. 196), [LSS: See Visual File] containing fresh water for Bruin. His owner fetched a piece of dried fish, and holding it before a hole in the cage, the bear, who was of full size, thrust his great paw out to grasp the fish, the while I snapped him with my camera. This animal, having already attained his majority, was due to play the chief rôle at a festival in the following January.

The bear fête, which probably originated as a purely religious festival, has become a 'Bank Holiday' in the Gilyak calendar, the great break in the monotony of the long winter. The proceedings are unique and interesting. [196] The animal having been captured young, and fed up until he attains the age of four, a fête is decided upon for the following January. Invitations are then sent round to neighbouring villages, whose inhabitants, however, need no such announcement, for they are already well aware of the coming event. On the morning before the fête the village presents a busy scene as the guests arrive in great numbers, their sledges, drawn by teams of dogs, dashing up from all parts of the snow-mantled forest. [LSS: See category 527, pp. 196ff. for a full description of the bear fête.]"

9: Hawes--196 T-3 (1901) 1903 Gilyak
116, 262, 527

"[LSS: Before the bear fête] Great preparations of food have been made for days past. The huts are crowded, and hospitality is freely dispensed. At the same time the owner of the bear and his neighbours will be gainers by the feast, for luxuries such as tobacco, rice, vodka, etc., are on sale, and will bring in a goodly profit. The staple article of feast is of course yukola, or dried fish, but a variety of dishes is concocted by the Gilyak housewife, with this as a base. Dried and frozen hard, it is grated to fine powder and mixed with seal-oil and whortleberries; and when you add to these three ingredients rice, salmon-roe, and roots, the possible combination of messes are many, and the results to the Gilyak highly palatable. The roots in most common use are pu-chi and pis (species of wild rhubarb, I believe). [LSS: Erratum; this should read Heracleum barbatum and Laminaria esculenta] These are in demand for flavouring their stew of bear's, deer's or seal's flesh; while a lily, which they name kashk, is eaten generally with fish-roe. At special feasts and near Russian settlements, the guests may be regaled with potatoes, in which case they are doled out sparingly, and not a particle of them or their skins must be wasted."

9: Hawes--196-197 T-3 (1901) 1903 Gilyak-1-2
116, 231, 527

"The day before the feast a rehearsal is held. Several men of the village go with the owner to the cage and proceed to lift off one or two of the roofing logs. Inserting a thong in the form of a loop at the end of a stick, they skilfully slip this over the head of the bear, and then over a paw and shoulder to prevent strangling him when the strap is tightened. To this loop are attached other thongs, [197] and the men can now proceed to unroof further and haul him out. In the case of the bigger bears the hauling is generally unnecessary, for he emerges too readily with a snarl and a growl; and the one thing desirable now is to pull all the thongs taut, to prevent him attacking one or other of his captors. Methods differ slightly in different parts of the island; but in this case the reader will see by the illustration [LSS: See Visual File] that native-made ropes of grass were looped over his paws; and to prevent his doing harm these ropes were carried under a pole placed between his fore-and hing-legs, and projecting on each side of him, on which several men stood. Held thus it was impossible for him to move his paws, and now the Gilyaks could proceed to muzzle him. Taking a piece of stick with a rope attached they teased him until he took it in his mouth, whereupon his muzzle was quickly and tightly bound to this 'bit.' To complete his toilet, in place of the leather band round his neck and shoulder, a seal-skin collar with two short lengths of chain was slipped over his neck. To the ends of the chains were attached thongs, which served for him to be led about by.

The animal was then taken for a short walk to test his new 'dress,' and afterwards

9: Hawes--196-197 T-3 (1901) 1903 Gilyak-2
116, 231, 527

tied up and eventually put back again in the cage. Thus ended the rehearsal. It is quickly described, but the actual process takes a long time, the getting of the animal ready for evacuating the cage occupying half an hour."

9: Hawes--197-198 T-3 (1901) 1903 Gilyak
116, 527, 535

"The following day [LSS: The day after the rehearsal for the bear fete; see category 527, pp. 196-197.] the same performance was gone through, and the animal led to the hut of his owner and around it three times. Each time that he passed the door the master poked him with a tzakh, or twig adorned with shavings, and broke it with the force of the thrust. This circumambulation was done to the strains of a unique band. Three or four young women, keeping time, beat with sticks on a log supported on short uprights. This highly varied 'musical' performance was accompanied by [198] dancing. Although the 'artiste' in this case was the oldest woman of the village, the display was far more interesting than the ritualistic dancing which the traveller in the East meets with generally, such for instance as that of young girls in the sacred temple of Nara in Japan.

First of all the old lady, dressed in seal-skins, stamped down the deep snow, and formed a little level square plat. Then taking two pieces of evergreens she threw herself into queer postures, using the branches as fans. Her movements were not rapid, but occasionally, and all unwittingly, she overstepped the limit of the plat and fell floundering in the deep snow, to the amusement of band and spectators too; but this in no way disconcerted her, for she came up laughing to renew the performance."

9: Hawes--198 T-3 (1901) 1903 Gilyak
116, 527, 825

"[LSS: During the bear fête] The bear was then paraded down an avenue of *tzakhs* stuck in the ground, to the place of execution. On the mainland there is much more merciless teasing of the animal than on Sakhalin. On the banks of the Amur the poor brute is dragged round for three days, and visits each hut in turn, where he is tied up and poked and teased, not always without danger to his tormentors. The smallness of the Sakhalin dwellings prevent such exhibitions on the part of the bear. While the poor animal was left tied up to ruminate over his position, the natives went off to feast; but first they took of their luxuries, rice, whortleberries, etc., and fed their victim until he could eat no more. This is a characteristic trait of their attitude towards Bruin. They were about to kill him, yet they fêted him. It was an attitude of apology. They realized that their conduct must appear ambiguous to him, and therefore, though he had to die at their hands, yet they would do all that they could to retain his good-will. Therefore they feast him loyally with all manner of dainties before he meets his fate at their hands."

9: Hawes--198-199 T-3 (1901) 1903 Gilyak
116, 178, 527, 782

"[LSS: During the bear fête] When the feasting, drinking, smoking, and talking were at an end, a start was made for the execution-ground. On [199] their way the company halted at the beginning of the avenue to allow a few of their number to shoot blunt, wooden-ended arrows towards the bear. There seemed no attempt on their part to hit the animal, or else they ignominiously failed, for the shots were lamentably short of or beyond the mark. This appears to be only another example of the weakening of traditional custom, for the shooting with blunted arrows at the poor bear was one of the greatest pieces of 'fun' in olden times. Arrived at the ground the crowd grouped itself in front of the animal in a semicircle."

9: Hawes--199 T-3 (1901) 1903 Gilyak
116, 178, 184, 527, 756

"Customs differ from coast to coast, and from village to village, and here is a point of divergence. In many cases I believe the cham, or medicine-man, is not called in to officiate [LSS: At the sacrifice of the bear during the bear fête] possibly because the influence of his office is on the wane, and as the Tro Gilyaks told me 'we have no great cham now.' "

9: Hawes--199 [2] T-3 (1901) 1903 Gilyak -1-2
116, 527, 539, 756, 782

"The following, however, is the part played by this functionary at this juncture, [LSS: i.e. the medicine man immediately preceding the sacrifice of the bear at the bear fête] as given me by an observer on the island.

The cham, with a pine-twig in his hand, amid the deep silence of the spectators, goes close to the bear and whispers in its ear—
'You have eaten many berries,
'You have caught many fish,
'You have frightened many people;
'Your ancestors and your comrades have 'broken' many Gilyaks:
'Therefore you must die for it.
'But your "host" has fed you three whole years, not stinting the delicious yukola (dried fish),
'He has given you the best water,
'He has taken you for walks,
'He has bathed you thrice a day (1) in the "summer year,"

1. I am afraid this is imposing on the bear's memory. It is such a difficult business getting him out of his cage; and those I saw were not taken out more frequently, it was then autumn, than once a fortnight for a constitutional.

9: Hawes--199 [2] T-3 (1901) 1903 Gilyak-2
116, 527, 539, 756, 782

'And three "winter years" you have lived in a nice warm lodging;
'He, your host, will not kill you:
'Therefore you must not complain about him to the great lord of the mountains.' "

9: Hawes--200 T-3 (1901) 1903 Gilyak
116, 527, 756, 782

"At the end of this adjuration the cham moves a little to one side, still holding the pine-twig over the bear's head. At this point the accounts agree. An archer now came forward, and at a couple of yards or so from the bear fitted his iron-tipped arrow to the bow. The animal, however, would not expose his heart, and had to be teased until he turned round, when the archer let fly. Strangely enough poor Bruin emitted no sound, but simply tried to rub the arrow out with his paw, and failing to do so, sat looking round as if nothing had happened. The arrow had missed the heart, but pierced the lung, and the animal, still making no sign of pain, only coughed. Another arrow was shot, but this time merely hit the collar. The first was then pulled out, and the blood now finding vent, the poor beast sank down and died. When quite dead, the women came forward with sticks and lifted up the paws, and the carcase was dragged round the execution-ground three times.

When the cham is present, he first cuts out the heart of the bear, and dividing it, gives the pieces to the most honoured members present. To these partakers of the heart of the sacrificed beast will be assured successful hunts during the whole of the season.

The skin having been quickly stripped in this case, the carcase was cut up and the cauldrons were soon steaming with bear stew. All the delicacies of dried fish, rice, roots, roe, seal-oil, etc., were brought forth, and the feasting again began. The men sat in groups, the women waited upon them and then took part in the feast."

9: Hawes--200 [2] T-3 (1901) 1903 Gilyak
116, 526, 527

"[LSS: During the bear fete] The youths competed in archery, wrestling, and running, while primitive musical instruments were brought forth and songs were sung, telling of the exploits of heroes of the hunt. A favourite game with them is a game of ball. The aim is to keep it bounding in the air without its touching the ground. Only the hands may be used. The ball is made from the fungus of a tree."

9: Hawes--201-202 T-3 (1901) 1903 Gilyak -1-2
116, 527, 776, 782, 825

"The original signification of the whole ceremony of the feast [LSS: The bear fête] is largely lost, but the religious motive in the minds of the Gilyaks of to-day seems to be the sending of a messenger to the great lord of the mountains, Pal ni vookh, to witness to their punctilious observances of the rites of offerings; and, in order that their messenger may not miss his destination, it was usual, and is, I believe, still so among some villages to assist the spirit of the bear in finding his way to Pal ni vookh. Two aids were given him, one the planting of a stick on the execution-ground, pointing to the east where the great lord lived, and the other, the killing of two dogs, whose spirits were to hunt Bruin's spirit to Pal ni vookh. For it was explained that the bear, though he was a Gilyak was not a pious Gilyak. He would eat of the provisions made for him and all dwellers in the taiga by Pal ni vookh and Tol ni vookh, the lords of the forest and water, but in nothing would he give thanks; whereas a true Gilyak always made offerings after every meal, therefore it could not be expected that he should know where to find Pal ni vookh, or if knowing should be inclined to go to him. Even Vanka was always most punctilious in placing some fish or tobacco on the ashes of our camp-fire as offerings to Pal ni vookh, and on one occasion we owed, so he assured us, our preservation from a watery grave to this timely act of his.

Probably the fact of the bear being the most difficult and dangerous animal to capture adds to the value of the offering, of which the bear's spirit would be a witness. There

9: Hawes--201-202 T-3 (1901) 1903 Gilyak-2
116, 527, 776, 782, 825

is another consideration which lurks, however unconsciously, behind this ceremony. Not only is the bear the most dangerous animal to capture, although now the custom has deteriorated to the seizure of cubs and the rearing of them; but he is also the strongest rival of the Gilyaks. He lives, as they do, on the fish of the river, the berries of the forest; and even robs the Gilyaks' snares of the small animals caught therein. Therefore on every [202] count he must die."

9: Hawes--202 T-3 (1901) 1903 Gilyak
116, 183, 527, 782, 825

"It is useless to ask the Gilyaks of to-day the raison d'être of the custom, [LSS: The bear fête] for they do not know; and, in any case, they would not reveal to a stranger the hidden meaning of their rites. The following is how a Russian fared when he tried to find out the signification of the ceremony, and I met with no more success.

Gilyak. It means the offering to Pal ni vookh.

Russian. Why do you not recite about it during the killing of the bear?

Gilyak. I don't know.

Russian. Do the Gilyaks punish the bear for his crimes?

Gilyak. No.

Russian. Why does the cham recite these charges in the bear's ear?

Gilyak. The Gilyaks have done this from ancient times. Ask the old men, perhaps they know something about it.

The old men, however, on being asked, knew no more."

9: Hawes--202-203 T-3 (1901) 1903 Gilyak
116, 527, 764, 775, 782, 825

"There is one incident in the ceremonial [LSS: The bear fête] which I have not mentioned, but which possesses some special significance. This is the saving of the bear's head, which is never on any account eaten. A skin offered to me, and the fells of the dogs which I bartered for were all minus the heads.

It is noticeable that while the bear's head is not eaten, the heart is. The latter will bring success and courage to the hunters, but I gathered that the Gilyak believes the eating of the brain would render the consumer bear-like, and an enemy to his fellows. The skull is relegated at length to the Gilyak cemetery, and there, with skulls of dolphins, etc., placed on sticks. This is a habit common among the Ainus, who, however, place theirs near their huts and make offerings of sake (spirit), etc., to pacificate them and gain their protection; whereas the Gilyaks' cemeteries are in the secret recesses of the woods, and are not frequented by them. What the idea that lies at the [203] root of these golgothas, is, I do not know; but it seems probable that they think the remains of the animals whose spirits have gone back to the great Pal ni vookh should rest near those of the Gilyak; or that the spirits of these animals will come back to these spots and either guard the remains of the Gilyak or at least refrain from haunting the living."

9: Hawes--204 T-3 (1901) 1903 Gilyak
116, 115

"Our crew consisted of a Gilyak elder and two youths. The old man's name was Yungkin, but we called him Captain, or Charon, indiscriminately, for I could not look at him without his calling to mind the famous ferryman of the river Styx.

We made good progress, for our new crew were good oarsmen; Yungkin was reputed to know every inch of the coast, and, indeed, he had need to."

9: Hawes--207 T-3 (1901) 1903 Gilyak
116, 171, 251, 262

"However unpleasant to the stranger . . . smoke-curing of fish by the Orochons while it lasts may be, it is one of the few advantages that they can claim over the Gilyaks. The latter is entirely dependent on a sunny season for the drying of his catch, and if it should be rainy, then he will be in danger of starvation before winter is over, from an insufficient accumulation of stores; for dried fish is bread and meat to these tribes during the long winter. The Orochon, on the other hand, after hanging his fish to drain, ... slices and cuts them up and cures them in the shelter of his hut over his fire."

9: Hawes--208 T-3 (1901) 1903 Gilyak
116, 171, 492

"This is the main distinction between the habits of the Orochons and Gilyaks. The former use reindeer for sledge-drawing, and the latter dogs. The last are kept by the former for hunting only. The Gilyak name on Sakhalin for the Orochon is Or'nish, and the latter calls himself Orumada."

9: Hawes--209 T-3 (1901) 1903 Gilyak
116, 614, 627

"The Gilyaks are, as we have seen, divided into tribes, viz. the Tim, Tro, and west coast people, besides the mainland or Amur Gilyaks. These tribes are sub-divided into khala, or clans. Each khal consists of a family circle. The limits are vague, but include grandfathers, uncles, etc. The eldest representative of the khal is the chief, and the members are to be found scattered in many villages. Each village has its council of elders, to whom the injured apply. In cases of mortal offence, both parties, the criminal and the eldest male of the injured man's family, march out against one another with bows and arrows ready strung, but the council sitting around urge them to end the matter peacefully, and ordinarily they succeed, the rivals embrace, talk peace, and the criminal pays a heavy fine.

The Russian authorities wisely refrain from interference, and look to the richest man in each village, whom they term the starosta, to keep order, etc."

9: Hawes--211 T-3 (1901) 1903 Gilyak
116, 224, 527, 805

"Among the Gilyaks the hunt is preceded by an interesting ceremony. The sable (Mustela zibellina) and seal hunts commence each a new year in the Gilyak kalendar, and thus he has two years to our one. If only the Gilyak child kept 'birthdays,' he would be the envy of his western compeers. These two years which begin in October and April respectively, are called the winter year (tulf-an) and summer year (tolf-an), and are opened by holiday festivals. The sable holiday goes by the name of Pal ni vookh chi-sonch, or 'the prayer to the lord of the forest.' "

9: Hawes--211-212 T-3 (1901) 1903 Gilyak-1-2
116, 224, 776, 782

"It is a wintry scene. The snares are set on logs and branches spanning the narrow streams and forest creeks. The first snows have fallen, covering all the forest with a thin mantle of white. The cold north wind hurries across the land. The trees stand silent in the sombre depths, hanging their hoary, lichen-covered branches, and amidst the hush a shadow steals quietly across the scene. [212] It is a sable. He goes by accustomed paths. He does not care to swim the cold water, but seeks a fallen tree or log whereon to pass. All unsuspectingly he creeps along a trunk, only to find his way blocked by a tiny barrier of sticks, arranged in the shape of a fan; nevertheless a way, one way, is left, and that through a loop in the centre. Rising on his hind-legs and pushing through, he struggles, and in so doing releases a peg hitched with a ratchet, and a bent twig at one end of the cord flies back, tightening the noose. Many trackers are out, but each brings his first catch to one place, where due honour is then paid to the great giver of them, the lord of the forest. It would savour of greediness, of meat without grace, to start off on the important hunt of the sables--creatures whose skins are so valuable that anything, even in later times 'fire-drink,' may be purchased with them--without due acknowledgment to the giver. A feast is made; for what function can dispense with feasting? and pieces of roasted flesh, tobacco, etc., are dug into the ground as an offering to the god, just as in the seal festival, we shall see, bones are cast into the sea. At this point it is necessary, lest he be not observing or engaged elsewhere, to call the attention of Pal ni vookh to their offering, so they whisper,

9: Hawes--211-212 T-3 (1901) 1903 Gilyak-2
116, 224, 776, 782

'Chookh, Chookh,' i.e. 'God, Thou God.' They do this in an undertone, lest the pal-rush (daimones) should hear; for these evil spirits dwell in the swamps and the depths of the forest, and might make off with the offerings. For this reason, and because Pal ni vookh generally walks among the mountains, the Gilyaks take the precaution of making their offering on high ground."

9: Hawes--212-213 T-3 (1901) 1903 Gilyak
116, 224, 782

"'When the hunting season is advanced, another method for the capture of the sable is adopted. The native sets out with his dogs, who quickly find the tracks of the little animal, and drive it up a tree. The hunter then lets fly a blunted arrow, and, if skilful, stuns his prey. With fair success he may thus catch seven or eight sables [213] in a day. He is careful so to kill them as not to injure the skin, and in skinning he strips it off like a sock. Half of the flesh he gives to the dogs, and the other half he offers to Pal ni vookh."

9: Hawes--220-221 T-3 (1901) 1903 Gilyak
116, 412, 422, 435

"How important a part sewing must have played in the domestic economy can be imagined, when clothing consisted of salmon-skins, a material which could not be ordered over the counter by the yard, but had to be diligently stiched together to form an adequate covering. In early times bone needles were used, but when, by accident or by barter, a big ship's canvas-needle came into their hands, it was a priceless treasure. How eagerly [221] such was sought after and seldom obtained. The happy possessor handed it down as a family heirloom. In those days they tell us a needle was of such value that a wife could be bought with it; whereas to-day a helpmeet may cost as much as a narta (sledge) and team of thirteen dogs. To keep the needle safe, bone cases (nookh-tses), curiously carved, were made; and it is interesting to note that the principle on which they work is exactly the same as that of the little silk ones made to-day in Korea.

The following shows the value they used to put upon the needle. A Russian came upon a Gilyak family crying and howling.

'Why are you crying?' he asked. 'Is somebody dead?'

'No! What is death? It would have been better had somebody died. The needle is lost!' "

9: Hawes--221 T-3 (1901) 1903 Gilyak
116, 361

"On the opposite shores of Chaivo Bay, on the sandbanks, were Vurkovo and Chaivo, both Gilyak settlements, and New Val, an Orotchon [LSS: Erratum; it should read Orochon] village. North of these there were none known, save only a solitary hut or two occupied occasionally merely for the fishing."

9: Hawes--221-224 T-3 (1901) 1903 Gilyak-1-3
116, 135

"Our present objective was the hut of a prospector four miles inland from the coast. A couple of hours' rowing [LSS: From Chaivo Bay] brought us within sight of another river, known as the Boatassin. As we approached it two figures on the left bank were moving about and disappearing rather suspiciously, but as we neared land they showed themselves quite openly, and we saw that one of them was a soldier, though his uniform was [222] old, shabby, and much the worse for wear. Having landed our baggage with some difficulty, for the tide was still on the ebb, we found it impossible to carry all of it the six versts (four miles) to the hut, and therefore stowed all the heavier articles in a cave close by...................... Our way lay through what had been dense forest a short while since, but was now denuded of its undergrowth. At first I blamed this wanton destruction, but, when I had made the acquaintance of the surviving mosquitoes, I sympathized with those who had fired their way through the forest. We passed over hill slopes, almost snow-clad in appearance, covered with the lichen which the reindeer loves, and among hoary-looking trees hung with a capillary lichen which he also favours. The slopes gave way at length to swamps temporarily bridged with larch-poles, along which it was necessary to walk Blondin-like. We were met and heartily welcomed by the prospector's son, and, strange as it may seem, by an English youth who by a series of curious chances found himself in this wild out-of-the-world spot. They had preceded us by about two months.

Petroleum, known for a long time to the natives, and reported on by the Government expert, Mr. Bazevich, in 1894, had been discovered to the prospector, who had extended his search until he had found, not only exusions of it on this spot, but lakes of it a few miles north near the Nutovo river. One of these, which had a diameter of about eighteen feet, was in a state of bubbling upheaval. [223] The others had a surface of bituminous mud, owing to the evaporation of the oil, which was soft, but at the same time offered sufficient resistance to allow of walking upon it. In boring at a spot four miles north of the Boatassin river, eternally frozen ground had been found at a depth of ten and a half metres. This is very low, and accounts for the *tundra* hereabouts being less pronounced than on the north-west shores. On the west coast Dr. Poliakov reported it in mid-summer, on July 1, at half a metre's depth, in the valley of the Duika (Great Alexandrovka) river.

A year after I reached this spot, a Russian petroleum expert, Mr. R. S. Platonov, despatched by the Baku Manufacturers Trust, visited and inspected the neighbourhood On the same trip he had already paid a visit to the Texas and Pennsylvanian oil-fields. According to the Russian newspaper, the *Kavkaz* (Caucasus) of June, 1903, he takes a very optimistic view of the wealth and extent of the Sakhalin fields. He is reported as saying that all he had seen in America was as nothing compared to that which he had found in Sakhalin. He is even made to assert that the fields situated on the banks of the river Nutovo exceed those of Baku in all respects. The oil is said to contain no benzine, and therefore to be capable of immediate use as fuel. Such a discovery may prove of

9: Hawes--221-224 T-3 (1901) 1903 Gilyak-3
116, 135

use both to the Russian Fleet, the Manchurian and Ussuri railways; and by refining to the vast hordes of consumers of lamp-oil in China, Korea, and Japan.

It is to be hoped that Mr. Platonov's hopeful report may not be belied, and that the supplies may prove to be deep-lying; for should they be actively worked, they will prove incidentally a god-send to the 'exile settlers,' who, from the absence of employment, drift in large numbers of cases into their old ways.

In 1898, a discovery of gold was made, and a company was formed, which soon however gave up. It was rumoured that eternally frozen earth was struck, and proceedings [224] stopped. Frozen soil presents no insuperable difficulties, but probably the gravels were situated at a considerable depth (in the Vitim district (1) they are said to be frozen

1. North-east of Lake Baikal.

to a depth of 150 feet), and therefore were quite unprofitable to work."

9: Hawes--226 T-3 (1901) 1903 Gilyak
116, 132, 805

"It is a curious fact that in places the upper waters of the Tim, with a temperature of 40° to 50° below zero, do not freeze, and here comes the whiteheaded eagle (Haliëtus albicillus) to fish. In fact the Gilyaks call the month of February Cham-long, [LSS: Erratum; it should read Kham-long] or eagle month, as they name March Karr-long, or crow month."

9: Hawes--229 T-3 (1901) 1903 Gilyak
116, 161, 177, 621 Russia
636.62

"The Gilyak on Sakhalin..........will surely die out with the further inroad of the European. The chief causes of the dying out of the natives is [LSS: sic] disease, the narrowing limits of their hunting-ground, the decay of the spirit of the race, and their inability to adapt themselves to another mode of living which is gradually but surely being forced upon them. The Government's attitude towards them is a 'correct' one. It recognizes them as Russian subjects, interferes as little as possible with their scant organization, and prohibits the sale of intoxicants to them. What is really required now, but hardly to be expected from officials whose function is the safeguarding of criminals, is a patriarchal government which shall interest itself in the race and its changing conditions."

9: Hawes--229-230 T-3 (1901) 1903 Gilyak
116, 177, 241, 433

"If there were more friends of the Gilyaks like Mr. Pilsudski, who was a political exile on the island, they indeed might yet be saved from extinction. He recognized that their means of livelihood, hunting and fishing, were beginning to fail them, and therefore endeavoured to induce those who dwelt near the Russian settlements to cultivate potatoes and to salt fish. To the natives utterly unused to it, the work was extraordinarily exhausting; and one gave it up after two hours because 'his back ached,' while others eagerly sought permission to eat the seed potatoes! I fear, unaided and not followed up, [230] his efforts have failed, though after a great amount of persuasion he got several puds sown."

9: Hawes--231 T-3 (1901) 1903 Gilyak
116, 231, 361

"Leaving the Orochon village of New Val, we rowed over in a south-easterly direction to the Gilyak settlement of Chaivo, situated on the northern side of the strait which here gives entrance to the sea. This was a village of some size, for there were about thirty canoes drawn up on the beach, and the population was said to number about a hundred. Landing here, we were taken to see the bear in its cage, two captive foxes, which were being bred for their skins, and three large white-tailed eagles tethered to corners of a log structure. Magnificent birds they were, whose great powerful wings and formidable beaks looked as if they should have won them freedom ere this. They had been captured when young, and were the contents of a nest robbed after the mother bird had been shot. The natives were rearing them with a view to selling their tails to the Japanese."

9: Hawes--231-232 T-3 (1901) 1903 Gilyak

116, 124, 756

"From the first meeting with the Gilyaks I had made inquiries as to where I could find a cham, or 'medicine-man' of the tribe. I was anxious to do so, because I hoped to learn from him more than I could from the Gilyak 'man-in-the-street,' or rather, 'man-in-the-canoe.' All the replies had indicated the village of Chaivo as the residence of their cham. On reaching New Val, which was close by, I thought it prudent to make inquiries if [232] the great man were at home. The answer was in the affirmative. Arrived at Chaivo, however, I was informed he had gone to New Val. This would not do. I suspected evasion, and therefore put my foot down and insisted on our crew going to fetch him. This had the desired effect, and, shortly after, a man of about thirty or thirty-five, of less wild appearance than the others—in fact, a rather mild-looking individual—came hesitatingly towards us. I offered him a few tobacco-leaves, and to disarm his suspicions, for the natives are shy of talking about their religion, explained through the interpreters that I was a friend of the Gilyaks, and that I had come a great way from over the sea and would like to know about them and their forefathers."

9: Hawes--233 T-3 (1901) 1903 Gilyak
116, 173

"After preliminary politenesses, I began by asking the cham—

'Has your father, or your father's father, ever told you anything about the place whence the earliest Gilyaks came?'

'No. They came from over there,' pointing to the west, to the mainland, which we know by tradition to have been their home. But before he would answer my question, he had asked me—

'How is it the Russians have come here, and why do they live in big villages and not in the forest?' "

9: Hawes--234 T-3 (1901) 1903 Gilyak
116, 756

"The Gilyaks themselves declared, 'We have no great cham now. We had one. He died last winter. He was great indeed! If a man wanted to fish, and there was no wind to drive in the fish, he went to the cham and fell on his knees, and immediately his prayer was granted, and the wind began to blow.' His successor, indeed, claimed the power of being able to locate a bear. 'When the Gilyak wants to find one,' he told us, 'I hear a voice of the spirit, saying, 'There is a bear in the forest,' and I go into the forest, and there I discover a bear.' "

9: Hawes--234-235 T-3 (1901) 1903 Gilyak
116, 682, 692, 756

"The cham of the Gilyaks resembles, in many respects, the shaman of the Oroktis, the Golds, and the Tungus on the mainland. Both are addicted to superstitious practices; but the primary function of the cham would appear to be the judicial executive, and for that purpose he is elected. He it is who pronounces sentence in the criminal 'court' of elders, and afterwards carries it out. Legally these were the limits of his function; but [235] actually his moral influence does not stop there, and the criminal's fate largely depends upon him. Probably he was chosen because the death of a murderer, though necessary in olden times, was much against the grain of the kindly, jolly Gilyaks; and the cham, with his powers of exorcism, could clear himself of any sin which they involuntarily felt must attach to the killing of a human being. The penalty of death now no longer obtains, but is commuted in practice to a fine."

9: Hawes--236　　　T-3　　　(1901) 1903　　　Gilyak
116, 756, 776, 782

"Being anxious to know what claims the cham had to healing power, I asked him whether he could cure illnesses. To which he replied, 'If a child or person is ill, I, the cham, pray and make offerings of tobacco to the lord of fire and cast some rice or tea out of the door to the spirits (of the forest and water). There is one god—Nature,' he added, 'and we offer to fire at one time and to water and the forest at others.' "

9: Hawes--236 [2] T-3 (1901) 1903 Gilyak
116, 755, 776

"If a Gilyak is so ill that all domestic resources fail, then the cham is sent for. He arrives, followed by one of the elder representatives of the hut, who has been told off to show honour and courtesy to the healer. An inspection of the patient is generally sufficient for him to determine whether the sufferer will recover or no; but before he decides upon his measures, the cham tries to find out from the relatives what the patient has been doing prior to his illness. Then he tells them that the evil spirit is angry with the sick man, and has sent this illness as a punishment; but he will speak to the spirit about it, and ask him how his anger may be appeased. Nothing, however, can be done before the evening, for the element in which the spirit lives is the night."

9: Hawes--236-237 T-3 (1901) 1903 Gilyak
116, 755, 776, 778

"[LSS: In the cure of illness by the medicine man] When the sun has set, the cham appears, and drives out of the hut all unnecessary persons, and proceeds to place upon his head a band of birch bark, with three little rustling rosettes of papery bark lining. These, it is said, are to aid him in the expulsion of the evil spirit from the sick one; but are more probably to inhance the mystery [237] and authority of the exorcist. He then places in the corner of the hearth three little bowls, containing respectively fish, tobacco, and roots; and close to these, two wooden images, ch'khnai, bound together back to back; one having the face of a laughing man, and the other that of a weeping woman. The ch'khnai are there to provide something for the evil spirit to enter, when he leaves the body of the sick man. Note here how clever the cham is. He so places the ch'khnai that the image of the weeping woman faces the cups containing the food; and the evil spirit, summoned from the body of the patient by exorcism and attracted by delicacies, naturally enters into the image so placed; and, having taken this form, will be himself kind-hearted and weak as a weeping woman. The good spirit is then exorcised, and takes refuge in the other image; where he becomes jolly and strong as a laughing man, especially when the cham draws nearer to him one of the bowls of food.

The evil and good spirits finding themselves in close proximity, begin to fight; but there is never any doubt of the result, for victory must be to the stronger—the good spirit. Then commence negotiations between the cham and the evil spirit as to how much or what offering he will accept to keep away from the sick man."

9: Hawes--237-238 T-3 (1901) 1903 Gilyak
116, 755, 786

"During all these exorcisms and negotiations [LSS: by the medicine man while curing illness] the hut has been the scene of an awe-inspiring spectacle. While the sick man lay on the nakh, or bench, the cham has been whirling round the hut, beating the koscha, a fish-skin tambourine, uttering all manner of strange sounds, and quickening his wild gyrations in order to prevent the escape of the evil spirit from his reach. By the time of the combat of the good and evil spirits, the wild dance has reached its climax; and when negotiations commence, the cham is in an ecstatic state. His exorcisms are begun in almost a whisper, and to the slow-measured strokes of the tambourine. He improvises his prayers, conforming [238] them to the circumstances; and by degrees working himself into an ecstasy, he babbles with hoarse voice, howls, and even shrieks. From the great strain his voice sometimes cracks; but he draws off attention, and with amazing dexterity whirls around in the semi-darkness, his feet appearing to leave the ground as his wild circlings in the air increase and the flames leap in answering flickerings to his wild springings. Black shadows fitfully race over the walls of the hut, and quicker and quicker grow the wild howls and the thuds of the tambourine. The hearts of the spectators sink with fright, and even the most sceptical of the Gilyaks is involuntarily bewitched."

9: Hawes--238 T-3 (1901) 1903 Gilyak
116, 535, 578, 755, 776, 782

"[LSS: During a cure by a medicine man] The eyes of the cham are like flames; he foams at the mouth, and sings the orders of the evil spirit—

'Take two great dogs,
One black,
The other white;
Kill these two offerings
There,
Where is kept the bear;
That will make the sick man well.'

The first syllable in each line is articulated quickly, and the last vowels in the line slowly, merging into a howl. (1)

1. Each line in the Gilyak original is made to end in a—aa.

If the cham is angry with the sick man, or has any spite against him or his relatives, he may ruin the whole family by his interpretation of the spirit's demands, forcing them to bring all their dogs and everything that they value most. It is even said that in olden times human offerings were demanded."

9: Hawes--238-239 T-3 (1901) 1903 Gilyak
116, 755, 776, 782

"On the following day, the head of the hut takes the offerings, and goes as quickly as possible to the village appointed where the bear is, even if it be a hundred miles away. There he kills the dogs near the cage of the bear, takes out the heart and liver and casts them in the forest to the east, and sings, 'Make so that the sick man may [239] be quite well.' The offering is made near the bear because the evil spirit is a great friend of the bear, and therefore is to be found near at hand.

The cham having been liberally rewarded for his pains, the matter is ended.

One old Gilyak in reply to my question as to what happened if the patient died, said, with stoical submissiveness, 'We make offerings, and if the child recovers, it is well; but if the spirit does not restore it, it is well also.' "

9: Hawes--239 T-3 (1901) 1903 Gilyak
116, 753, 776, 782

"The Gilyaks explain the visitation of disease in this way. The sick man must have offended the good spirit kiskh, who thereupon deserts him and leaves him in the power of the evil spirit. The offering made to the latter is a bribe, whereby the sufferer coaxes the evil spirit to quit him.

The Gilyak makes no offering to kiskh, the creator, the great spirit, the god of the moral world, for he does not know where he is; in fact, so vague is his notion of him that it can only be said to exist in his mind as a nebulous conception. With regard to the position of the cham, the evil spirit cannot but be angry at the trick he has been played, and the want of respect paid to him; but we need not be anxious for the healer, since he is secure in his knowledge of many exorcisms."

9: Hawes--239-240 T-3 (1901) 1903 Gilyak
116, 177, 578, 692, 756

"His [LSS: The cham or medicine man] moral influence among his tribe is certainly losing ground, as the Gilyaks come more into contact with the Russians. One of them said to a Russian, 'A cham tells very many lies.'

'Then why do you call him in?'

'He is needed. If he got angry it would be bad for us,' was the answer.

It is true that it may result badly for the Gilyak, not because the cham can cause the divine anger to fall upon his head; but when the Gilyak has a misunderstanding, or is accused of crime, the cham may remember his [240] omission or insult, and as he has the last word, he can make the punishment very severe."

9: Hawes--240 T-3 (1901) 1903 Gilyak

116, 173, 183, 212, 539

"The Gilyaks have no written language, but they have a legend to account for the want of it. I learnt it from one of their number, Imdin by name, the only Sakhalin Gilyak known to have been brought up and educated by the Russians. He is an intelligent youth, and had been sent to a school at Vladivostok, where I met him in the charge of a political exile, to whom he owed nearly everything.

'The legend current among my tribe,' he said, with a smile, 'tells how a Gilyak and a Chinaman were talking together one day on the shore. The former was showing his books and letters (characters) to the latter, when most unfortunately a great wind arose, and blew away all the letters save five; and to complete this great catastrophe, when the Gilyak's back was turned the Chinaman meanly made off with the small remnant.'

The Ainus have a not dissimilar legend, in which, according to one version, their letters and records were stolen by their guest from Japan, while they were yet recovering from after-dinner effects."

9: Hawes--241-242 T-3 (1901) 1903 Gilyak
116, 775

"Our talk then drifted on to the passing of mortals into the next world, and the elder made a rather remarkable statement; but I was not sure then, nor am I now, as to how much of the form of it was due to the interpreter, who in this case was unfortunately not Mr. X., on whose accuracy and appreciation of the points raised, I could always depend.

He said, 'When a man dies, he does not change. He has ears, eyes, nose, hands, and heart just as before, and only his spirit is missing. If this were to come back the man would be alive. Therefore, I believe the spirit lives, [242] if not here then elsewhere. I expect to see my father, but where I cannot say.' Our 'captain' Yungkin declared that when his father died his grandfather came in the fire and took him, and Yungkin waited in expectation of his father coming for him in the same way."

9: Hawes--242 T-3 (1901) 1903 Gilyak
116, 593, 775, 764, 784

"In talking of their departed, they never called them by their name. That would be *uich, i. e.* unlucky, ill-omened. Filial piety as among the Chinese is a cardinal virtue, and the elder before us was no exception to the rule. He had killed no less than ten dogs at his father's funeral pyre, his father being a well-to-do man, and therefore it was necessary for his spirit to travel with an honourable *cortège* in the next world."

9: Hawes--242 [2] T-3 (1901) 1903 Gilyak
116, 177, 182, 764

"If a Gilyak dies in the winter, it is usual to wrap the body in bark and keep it, which is an easy matter in this frost-bound world, until the breaking up of winter, when the ceremonies may more easily be carried out.

Let me describe, first, the rites observed on the death of a woman, premising that with this, as with many other of the more curious customs I describe, there is a difference in detail among tribes (of Gilyaks), and even between one khal (clan) and another. Where the khal has been much influenced by Russian contact there is considerable modification. With some of the latter, such is the influence of example that the natives are giving up cremation for burial."

9: Hawes--242-243 T-3 (1901) 1903 Gilyak
116, 556, 764, 775

"Four garments—short-skirted frocks—are placed upon the corpse of the woman. Only the best may be selected, and in case of a 'wealthy' Gilyak the rare Chinese brocade, I have mentioned, will be used. Over all the corpse is robed in a *shuba*. The reason of the four garments is this. The spirit of the dead woman must appear before each of the gods or lords in turn, *Tol ni vookh,* the [243] lord of the water (sea and rivers); *Pal ni vookh,* the lord of the forest; *Tur ni vookh,* the lord of fire; and *Kiskh,* the judge of good and evil; and as her duty on earth was to keep the hearth, *i. e.* look after the fire, so *Tur ni vookh* is her most intimate deity. Since she must appear before each one, and the road is long and difficult, four dresses are necessary, as one only suffices for a journey, and she must not appear before the god in torn garments. Of course, if the family of the deceased is poor, the god will overlook that little want of delicacy; but woe to the light-minded members of a rich family, if they omit to place four garments on their dead. She and her kindred will indeed have a bad time; her life in the next world will be poverty-stricken even as she has shown herself in miserable condition, and her kindred will suffer many misfortunes from the hands of those gods whose majesty has been insulted."

9: Hawes--243 T-3 (1901) 1903 Gilyak
116, 764, 774, 775

"For four days the corpse of the dead woman lies on the *nakh* of the hut, and during this time her soul pays visits to the four gods, renders an account of her earthly life, and receives instructions for the life after death. All her kindred must come together and not leave the hut during this period, and with all their powers they strive to call to mind and loudly recite all the virtues of their deceased kinswoman. This is done in order to prompt her spirit, lest her etherealized self should omit some of them in its *vivâ voce*. The lord of fire, as the junior god, serves in this case as messenger, and is therefore strictly kept going in all his force."

9: Hawes--243-244 T-3 (1901) 1903 Gilyak
116, 562, 764, 775

"Crying and loud taking fill the hut. The mourners loose their hair from the pigtails, and all vie with each other in showing their abandonment of pleasure. Luxuries are eschewed, pipes are broken in pieces, and the tobacco is allowed to fall out.

If the deceased be a man, similar ceremonies are gone through, but as he is not the maintainer of the hearth, he [244] has to give an account of his doings to three gods only; and therefore his body requires only three garments, and lies in the hut but three days. As with the woman, over the other garments is worn a shuba; for their spirits have not yet gained that supernatural capacity which defies the elements, and warm raiment is necessary on their long journeys.

At the end of the lying-in-state, i. e. on the fifth day for the woman and on the fourth for the man, the corpse is taken out of the hut and laid on a narta, a sledge drawn by a team of dogs. The shuba is taken off, for although the soul has not yet its divine faculties, the journeys have been made, and it is no longer needed. These are now to be gained by purification."

9: Hawes--244-245 T-3 (1901) 1903 Gilyak
116, 764, 775

"At this juncture some of the followers leave the crowd and run quickly to the cemetery, which every village possesses in the secluded depths of the forest, in a spot quite impossible for a stranger to find. There on a site chosen by the family, a funeral pyre is built of cleanly stripped sticks of the height of a man. It is of diamond shape, with the ends of the sticks projecting, and eight layers in height. On the top are more dried sticks, moss, twigs, and larch chips. At a few feet from the pyre these friends of the family hastily construct with planks of wood a little hut-like building called a raff, about two and a half feet long, broad and high, with a sloping roof. This little structure has a hole in the side, or a little door, which looks towards the pyre. Great haste has to be made, for they are anxious to finish their work before the procession arrives, and therefore they use material which has been prepared by the friends of the dead beforehand.

To erect the raff for the reception of the soul of the deceased before the divine sanction has been given would be an insult to the gods; therefore the followers wait until the cortège is about to start. The journeys to the gods [245] have been duly made, and the soul is now ready, and only awaits the purification by fire, which shall assure to it divine capacities.

The cortège is followed by a crowd of kindred and acquaintances, with dishevelled hair, loudly crying and weeping tears of sincerity or convention. They vie with each other in enumerating the virtues of their dead comrade, hoping thereby to gain his protection."

9: Hawes--245 T-3 (1901) 1903 Gilyak
116, 177, 372, 764

"The corpse is placed on the pyre ready for cremation, and all is now ready save the fire, which must be procured in a special manner. In memory of the earliest traditional methods of obtaining it, flint and steel may not be used, nor of course the Russian, or rather Japanese, matches. A pointed stick is inserted in a hole made in a piece of plank placed on the ground. Four men take each an end of a thong attached to and twisted round the stick, and pull it. This rotates, generates friction, and ignites the dried tinder placed in close proximity. The top of the stick is steadied by pressing on it a flat piece of wood, or if need be a Gilyak applies his chest. Torches are lighted, and fire is applies his chest. Torches are lighted, and fire is applied to the pyre, first by the widow, if the deceased leave one."

9: Hawes--245-246 T-3 (1901) 1903 Gilyak-1-2
116, 764, 774, 775, 825

"As the flames lick up the pyre, the soul takes refuge in the raff [LSS: a funeral hut] through the hole or opened door, thence to emerge later and begin its long journey to that other world village of Mligh-vo, which the Amur Gilyaks say is in the centre of the earth, but the Sakhalin Tro and Tim Gilyaks say is 'There'—pointing to the east—'where the sun rises.'

Since it is necessary that the spirit of the deceased shall travel as he was accustomed on earth, the spirits of the dogs, the sledge, etc., must all be released. The dogs, in number according to the wealth of the departed, are all killed, being strangled or beaten to death. The sledge is broken, and so are also his spear (kakh), his bow (punch), and his arrows (ku), and quiver (kh'm), or if the deceased [246] be a woman, then her ear-rings (mestch) [LSS: Erratum; it should read meskh] rings (koi-ba), and her fish-knife (ungu-dzhakho). All these articles will be needed by the deceased in the future life; but they must be broken in order to finish their earthly existence, and to give release to their spirits. Every object has its soul, which resembles it. This is set free in the case of inanimate objects only on being broken, and is then used by the soul of the deceased. To burn them is not to be thought of, because they cannot have that honour done them.

Camping out on the banks of the river Tim in the forest, we were casting around one night for fuel, when Mr. X. came upon a bit of shaped board which he was about to throw on the fire, when Vanka stopped him, crying out, 'No, no'. Uich, uich'. It is a piece

9: Hawes--245-246 T-3 (1901) 1903 Gilyak -2
116, 764, 774, 775, 825

of a Gilyak canoe.' Purification by fire is reserved only for the human being. The dogs are not shot, nor are their throats cut, for if any of them had his skin broken he would appear in the next world with this grave personal defect."

9: Hawes--246-247 T-3 (1901) 1903 Gilyak
116, 764, 775

"The ashes of the cremated corpse are gathered together and put into a coffin-like box (paff), and buried on the site of the fire. Sometimes, as on the mainland, the ashes are buried beneath a hole in the floor of the raff. A stick with pieces of the garments of the deceased is stuck into the ground by the raff, and serves apparently as memorial to the kindred, and perhaps as a landmark for the return of the soul of the departed.

In front of the hole or door of the raff are raised two poles and a cross-piece, an erection resembling a miniature goal-post, and on the cross-bar are hung all manner of provisions, tobacco, etc., for the use of the soul of the deceased on its long journey. I have two wooden boxes—one cylindrical and the other rectangular in shape, interestingly carved with scroll pattern, albeit very smelly—which originally hung at such a grave, [247] containing rice, fish, etc., and a pair of wooden chop-sticks. All these provisions are covered with pieces of bark to protect them from the ravages of birds and wild animals."

9: Hawes--248 T-3 (1901) 1903 Gilyak
116, 776, 821

"Mention has been made of four gods—the lords of the forest, sea, and fire, and the creator, or judge of right and wrong; but these do not exhaust the whole polytheistic conception of the Gilyak. They are his nearest protectors, the most intimate among a crowd who are too numerous to maintain communications with. The sun, moon, and stars each has its ni vookh, but the Gilyak has no intercourse with them."

9: Hawes--248-249 T-3 (1901) 1903 Gilyak -1-2
116, 183, 776

"All the four gods are Gilyaks, have wives, wear Gilyak garments, and have much in common with men; in fact, they are the Greek gods in Gilyak dress. How strong is the belief of the Gilyak in the existence of his gods the following talk will show. It is also an illustration of the subtlety needed in questioning a native about his religion, the mysteries of which he is, as a rule, so reluctant to disclose. A Russian asked—

'How do the Gilyaks catch fish? and why at one time do they catch more, at another time less, and at another none at all?'

Gilyak. Well, at one time the fish come into the net and at another time not. [249]

Russian. That is not the reason. How can a fish go by itself into the net? It would never enter of its own accord into the net. You Gilyaks know that it is God who sends it there, the God who has created everything and lives in the sky.

Gilyak. No, it is you Russians who don't know. How can a god who lives in the sky send into the net the fish which live in the water? No, not in the sky lives the god, but in the water. He, the god in the water, has created nothing, and only commands the fish, and where he wishes, there he sends them.

Russian. What sort of a god can there be in the water? If he is a Gilyak, he will drown. There of course he is not, and the Gilyaks only think so in their stupidity!

Gilyak. It is untrue. All is untrue what you are saying. The Gilyak knows very well. Myself knows. There are such (striking) things have happened. A Gilyak was drowned in his clothes; but afterwards he was found on the bank without clothes. How do you

9: Hawes--248-249 T-3 (1901) 1903 Gilyak-2
116, 183, 776

think that came about?

Russian. I don't know. Perhaps somebody robbed him.

Gilyak. Hey! Kaukray! Nobody had robbed him. You yourself don't know. It was done by Tol ni vookh, kiskh!

Russian. Then why has he done it?

Gilyak. Because the Gilyak offended him in something, therefore the god has drowned him, and his garments he has taken for himself, and the naked corpse he has cast on the shore so that all should know that this Gilyak had offended the god. May all be frightened to offend the powerful Tol ni vookh."

9: Hawes--250-251 T-3 (1901) 1903 Gilyak
116, 732, 828

"Yungkin announced Gilyaks. A party were returning to Chaivo, and seeing our fire had stopped for a warm, a pipe, and some tea. They joined us around the cheerful blaze, talking volubly, and taking some pleasure in pointing out to us one of their number, who, they said, had a devil in him. He was an idiot, one glance at his face was sufficient to determine that, and without showing any violence continued to make the strangest contortions. His presence completed the weirdness of the scene, this group of uncouth figures of a primitive people crouched round a fire on a desolate island on a wild night. The madman, who was known as 'Oto,' lived in one of two huts which are on the opposite side of the Strait of Chaivo. He was not [251] allowed to work, but his comrades supplied all his wants, for they regarded him as a kind of sacred person singled out or set apart by the unseen powers. He was not, however, permitted to have a wife."

9: Hawes--251 T-3 (1901) 1903 Gilyak
116, 136

"The sandy flats and curving shores of the Bay of Ni were alive with hundreds of sea-birds. The commonest, and most frightened at our appraoch, were the gulls (Larus canus niveus), which winter in Japan. Much bolder were the sandpipers, of which the common (Totanus hypoleucus), the green (T. ochropus), the wood (T. glareola), and the terek species (T. terekia) have been shot in the bay, as well as the redshank (T. calidris). Related to these, but earlier in migration, for it is said that they winter in Australia, are the stint (Tringa subminuta) and his red-throated brother (T. ruficollis), the dunlin (T. cinclus) and the eastern knot (T. crassirostris). These had made their departure, but what drew my particular attention was the handsome orange-footed oyster-catcher (Haematopus osculans) and the turnstone (Strepsilas interpres). In our forage for food we had shot one or two common snipe (Scolopax gallinago), which was much more in evidence than the pintail variety (S. stenura). The terns (Sterna Kamchatica and Aleutia) had not yet departed, and though the goosander (Mergus merganser) and the smew (Mergellus albellus) were not observable, I saw specimens of these which had been taken at the mouth of the Tim."

9: Hawes--251-252 T-3 (1901) 1903 Gilyak
116, 411, 501, 574

"I was just in time [252] to take a snapshot of a family leaving in their canoe to make an afternoon call, in other words, to borrow some seal-oil and take a cup of (brick) tea. [LSS: See Visual File category 501] On the gunwale of the canoe will be noticed what appears to be an outrigger, but is really a Y-piece for resting the seal harpoon in. This cham-gash, which is the name the Gilyaks give the harpoon, is used on the ice or manipulated from a canoe."

9: Hawes--252 T-3 (1901) 1903 Gilyak
116, 132, 177

"The sea on the east coast here is frozen in winter for two to four versts out, and when this breaks up the great sealhunt commences. The great field of operations is, however, in the Straits of Tartary, opposite the mouth of the Amur, and a busy scene it is.

Winter has long reigned over the land. The snow-covered taiga, the frozen rivers, and ice-bound sea, have been for six or seven months the only outlook. At length with spring comes the wind from the mountains driving the ice-floes out to sea. Then the Gilyak awaits with patience the change in the wind, for he knows that this time the ice-floes will be driven shorewards, not empty, but laden with many a passenger. In a good yeat in the Straits of Tartary a thousand seals (Phoca vitulina, Gilyak, langerr) will lie upon the ice sunning themselves, unconscious of any danger."

9: Hawes--252-253 T-3 (1901) 1903 Gilyak-1-2
116, 225, 411, 527

"On shore preparations are being made for the Chak vi hǔnch, or Tol vi hǔnch, i.e. the water or sea holiday; for this is the inauguration of the tolf-an, or summer year. Wild men, with raven pigtails and high cheek-bones, are bustling about at the mouths of the rivers preparing to receive the unsuspecting guests. [LSS: i.e. seals] Last year's provisions are all consumed, and the Gilyaks await with suppressed excitement the approach of their fat lazy visitors. The wind from the sea increases in vehemence, ice-floes seen on the horizon are being driven closer and closer to the shore. Now they are quite near, forming great glistening fields. The whole Gilyak village is alive, the inhabitants running about on the swaying white floor quickly taking up [253] positions, concealing themselves behind the bergs. Each one has in his hand a harpoon similar to the fish-spear already described on a larger scale. The pole consists of five lengths jointed, each 7 metres long, and is therefore at full length about 135 feet. The end, to which the harpoon is attached by a thong, is ski-shaped, with its end bent upwards, the better to thrust into the side of the seal. The thong itself is also 135 feet long, to allow the seal sufficient play. This great length of weapon enables the Gilyak to harpoon his unsuspecting prey at a considerable distance. He stealthily approaches his victim, taking cover behind the bergs, and placing the harpoon on the ice slowly unwinds the thong. By a quick thrust the animal is speared, and flings himself frightened into the water. In so doing he frees the head of the harpoon from the shaft, to which, however, he is

9: Hawes--252-253 T-3 (1901) 1903 Gilyak-2
116, 225, 411, 527

now held by the thong. His efforts to get away only serve to give the harpoon a firmer grip, and the poor animal is hauled in and killed by a blow on the head."

9: Hawes--253-254 T-3 (1901) 1903 Gilyak
116, 183, 225, 527, 782

"The first catch is collected and left on the shore. To take it to their huts to be devoured there would be a graceless, greedy thing to do, for there is as yet no divine sanction to the domestic use of them. Such a proceeding might result in a failure of the seal season, owing to the god's anger. No; the feasting must be done openly, and, though at some inconvenience, in full view of the god's province.

On the bank, therefore, fires are kindled; and the flesh of the seals is cooked, and with it is hashed up anything left over from the winter's stores. When all is prepared the feasting commences, and lasts all day. Eating and drinking go on, not only on the banks, but in the huts; at the same time it is strictly observed that the pieces of the newly caught seals shall not be brought within the hut, nor left scattered about, nor even the blood spilled. If the god has allowed seals to be caught, he has [254] permitted them to be consumed only on his premises, i. e. the banks. By this courtesy and little attention on the part of the Gilyaks, Tol ni vookh will be content, and in future will send them abundance of seals and all manner of inhabitants of the sea."

9: Hawes--254 T-3 (1901) 1903 Gilyak-1-2
116, 225, 731, 776, 782

"It often happens that by the time of the arrival of the seals, the winter stores are quite exhausted, and hunger reigns in the village; nevertheless, the fête [LSS: The seal fête held in honor of the first catch; see category 116, pp. 252-254.] must be celebrated with all due ceremony. On the following day the whole village turns out, and the family groups begin to gather up the 'fragments,' including the bones, which, in deep silence and reverence, are cast into the sea. The flesh and fat, boiled or roasted, for the god has plenty of raw, are offerings to Tol ni vookh, with the request that he will give them permission to use tne products of his domain, the sea; and the bones are the thank-offering in acknowledgment of the god's goodwill in sending the seals and allowing the Gilyaks to open the New Year's fête with the due and proper ceremonies. With these bones the great Tol ni vookh will make many more seals. It would be a sin to scatter the bones to the four winds, thus making it more difficult to create for want of material. Tol ni vookh would in that case have to recreate entirely, whereas, given the bones, he has only to reclothe them with flesh, and lo, the seals are complete, alive!

The offering is cast into the sea in complete silence, because there are many Uichkha rush, or water daimones, who, if they should overhear the Gilyak praying, would spoil the whole affair, by seizing what was intended for the god.

After the day of the offering, the Gilyak is free to follow up the hunt, and so successful is he with his harpoon that a canoe of five will sometimes take as many as fifty

9: Hawes--254 T-3 (1901) 1903 Gilyak-2
116, 225, 731, 776, 782

young seals, which will be equally divided among them. This continues until a southwest wind drives away the ice-floes and their passengers."

9: Hawes--255 T-3 (1901) 1903 Gilyak-1-2
116, 136, 225, 825

"In autumn a few seals ascend the river, and these are shot by the natives. They follow in the wake of the Salmo lagocephalus, or are driven before the attack of the dreaded grampus, or black killer (Orca atra). This terrible enemy, the largest of the dolphin family, is armed with a formidable dorsal fin, which in the case of the rectipinnia species attains to the enormous length of six feet. Not content with smaller fry, these terrible wolves of the ocean will even attack a large whale, gathering round it and gashing its throat and lips, and finally hauling it to the bottom of the sea to rise thence with great pieces of its flesh in their maws. Even the fierce walrus will crawl upon the rocks with its young to be out of the way of these voracious creatures; and when larger prey, such as the smaller dolphins or seals are not to be had, salmon and smaller fish furnish a meal for this hungry animal.

Hence, before it are driven ashore and up the rivers the seals, salmon, smelt, trout, etc., upon which the Gilyak lives. It is, therefore, not unnatural that he should look upon the 'sword dolphin,' as the Germans call it, as a friend to whom he owes many a successful catch. The grampus never meets with a hostile reception from the natives, and if his lifeless carcase be cast up on shore, rightful honours are paid it.

It is otherwise with the white fish or white whale Delphinapterus leucas) which haunts the mouths of rivers; for his flesh provides a feast for the Gilyaks. From the skin, [L SS: of the white whale.] I believe, and certainly from that of the rarer seal

9: Hawes--255 T-3 (1901) 1903 Gilyak-2
116, 136, 225, 825

(Arctocephalus monteriensis), thongs of several hundred feet are obtained by cutting it spirally. These are again cut into lengths of about 130 feet, and much prized for harpoons, dog harness, and straps generally."

9: Hawes--255-256 T-3 (1901) 1903 Gilyak
116, 225

"In the autumn comes also another inhabitant of the ocean, the sea-lion (Eumetopias Stelleri). Gazing far out to sea, the Gilyak has seen a black point disappearing and [256] re-appearing, and then a second and a third. This is enough. He hastens to bring out his apparatus, his nets with their floats of burnt wood shaped like the heads of sea-lions. These he sets far away from shore, near great rocks, while he lurks in his canoe behind them, patiently awaiting results. A little wave breaks lazily on the shore, and ripples on the pebbles. The black floats are gently rocked, at one moment they appear on the crest, at the next in the trough of the wave. Who could doubt this to be a herd of sea-lions swimming near the pebbles? The midday sun has heated the surface of the water, and beckons the herd outside to a sun-bath on shore. Sighting these 'comrades,' who have preceded them in this intention, they swim towards them all unsuspectingly. But ere before the first has discovered the deception, he is entangled in the net, a canoe shoots rapidly from behind the rocks, and a skilful thrust quiets his fluttering for ever."

9: Hawes--256 T-3 (1901) 1903 Gilyak

116, 226

"There are many other [LSS: other than the list in category 225, pp. 255-256.] inhabitants of the sea and rivers which have interest for the Gilyak, especially the smaller kinds; and though to the cold current issuing from the Okhotsk Sea is due his severe winter, yet he owes to it the large schools of fish which arrive off the coast of Sakhalin. They come in such rapid sequence that the Russian fishermen say they come in 'posts.' "

9: Hawes--256-257 T-3 (1901) 1903 Gilyak
116, 226, 251, 262, 731

"Fish being the staple article of food, the 'bread' of the Gilyaks, the summer supply is necessarily of great importance to them. The winter stores of sun-dried kita are generally consumed by December, and then comes the hard time for them. Until the arrival of the seals in April there is only one other visitant. This is the haddock (Gadus aeglefinus, or Vachnya), or in the Gilyak tongue, kan-hi. If one is sledging along the shore and gazes seaward, he will see black specks among the gleaming ice. They are the figures of men wrapped from head to foot in skins, and they are hooking haddock. In their [257] hands are sticks with big hooks attached, and the hungry and stupid fish coming to the hole made in the ice, and grabbing at the hook, is caught. By this means a man has been known to catch as many as 300 in a day."

9: Hawes--257 T-3 (1901) 1903 Gilyak
116, 136, 226

"After the seals arrive the herrings (Clupea harengus), and then the halibut (Pleuronectes hippoglossus), in Gilyak pilencho, which is caught from a boat with a large hook baited. The natives allow this powerful fish, which sometimes weighs over 100 lbs., to drag the boat until, its strength exhausted, they haul it in and spear it.

Trout (Salmo fario) appear now in the rivers, but not in large numbers, and the next big catch is of the ide (1) (Idus melanotus). A weir is formed in the river pointing up stream. Two lines of wattle are constructed so as to form an acute angle, and at the point of meeting is a large, long basket. The fish coming up stream find their way in, and a Gilyak sitting near the entrance all night beats with a mallet or oar, frightening them in and preventing them from returning. In the morning he fastens up the basket, and takes his catch ashore. The smelt (Osmerus eperlanus) appears in such quantities that it is caught with a hand-net, and simply ladled out of the water. The spearing of the gorbusha (Salmo proteus) and kita (S. lagocephalus), the most important fish of all to the natives, has already been described."

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1. The common ide (Leuciscus idus) is a species of roach (Leuciscus rutilus).

9: Hawes--257-258 T-3 (1901) 1903 Gilyak
116, 186, 609

"Moonlight was silvering the broadening Bay of Ni, and all was still and quiet, save for the passage of a solitary canoe of natives returning to their village. Later there passed another containing two men of a fresh tribe, the Tungus, whose language none of us understood. We mutually grunted salutations, though I never saw the Gilyaks greet each other, this being quite contrary to the [258] habits of their neighbours to the south, the Ainus, with whom the ceremony is both long and complicated.

The Tungus are the most nomadic race on Sakhalin, at the same time they are the best hunters, and probably the cleverest in carving, needlework, and metalwork. Their home is the taiga, and with their reindeer and fine hunting dogs are sometimes seen following the river course or the forest paths made by wild animals. Some of their dogs, I was told, would catch three sables in a day, which their masters would exchange at Derbensk for a pud of gunpowder and a pud of shot.

Between them and the Gilyaks there are occasional misunderstandings, and even the Orochons complain that the latter sometimes steal their reindeer, which in view of the dispersal of their herds in the forest is quite possible. ....

'The Tungus,' said our Vanka, 'are wild people living in the forest. They are not hospitable, and do not give the Gilyaks food and drink when they call;' "

9: Hawes--258-259 T-3 (1901) 1903 Gilyak
116, 574, 577, 888

"The Gilyak expects and finds a welcome almost everywhere, since he has relations, members of his khal, at every other village. Hospitality is not a virtue, but an obligation, and few there are who take unfair advantage of it. The guest of to-day may be the host of to-morrow. Those who are too aged to hunt are supported by the exertions of the younger generation, and even they can slice and [259] clean fish in the season. There was one notable exception to these old people, who did travel, and who having no relations nearer than the mainland went about begging. Of him the Gilyaks were very much ashamed, and I feel almost guilty of a breach of confidence in making public this skeleton in their cupboard. His proper name was Poeikan, but he can no longer be called by that, for he has disgraced it, and so he goes by the title Pillanütsich, or the 'Grand Old Beggar.' "

9: Hawes--259 T-3 (1901) 1903 Gilyak
116, 186

"That hospitality is not offered to the Gilyaks by the Tungus is not surprising, for their relations are considerably strained. The former accuse the latter of robbing their snares, and of setting them on the Gilyaks' hunting-grounds. They even declare that while it is dangerous to meet a brodyaga man to man, to meet a Tungus is certain death. Of course this is only true if there be cause of hostility."

9: Hawes--259 [2] T-3 (1901) 1903 Gilyak
116, 261

"The Tungus told Mr. Sternberg that they despised the Gilyaks and Orochons; and with true Pharisaical scorn added, 'We are subjects of the Empire, and are baptized and christened, but the Gilyaks and Orochons eat dogs.' It is true that the Gilyaks and Orochons eat their dogs, and even sables, when driven to it in winter by starvation."

9: Hawes--259-260 T-3 (1901) 1903 Gilyak
116, 342, 361, 622

"We drew up in front of the 'great city' of Nivo, consisting of less than two dozen huts, dwellings which would be reckoned miserable by the occupants of Irish [260] hovels. At the usual signal, twelve pair of stalwart hands were ready to haul up our canoe, and we strode up the sands to meet the headman of the village, or, as my interpreter called him, the 'Lord Mayor of the city of Nivo.'

The 'Mansion House' of the 'Lord Mayor of Nivo,' which I now entered in the usual humble fashion, was rather larger than those we had seen hitherto, but in other respects exactly similar. Outside, on either side of the three-foot doorway, were two broad shelves sheltered by an extension of the roof, and containing winter sledges and all manner of tackle not required until later in the year. Inside was a goodly gathering, some score, of Gilyaks, who were to be our sleeping companions that night. These comprised the starosta, his two wives, his children and relatives, the latter including our Armunka, who was a distant cousin."

9: Hawes--260 T-3 (1901) 1903 Gilyak
116, 372, 776, 823

"The honoured place at the end/of the hut, [LSS: of the headman at Nivo] opposite the door (the east end it happened to/be in this case), was reserved for me and my interpreter. Honourable as it was, we took the precaution of sprinkling it freely with insecticide, a proceeding in no way resented, and probably not understood; but when I came to shake a cloth over the fire, I was politely requested to refrain from an act derogatory to Tur ni vookh, the lord of that element."

9: Hawes--260-261 T-3 (1901) 1903 Gilyak
116, 372

"The importance that fire plays in the life of peoples living in sub-arctic or arctic climes cannot be exaggerated. It is small wonder, therefore, that the element which protects them in winter, and saves them from a diet of raw and frozen food, should be elevated to the rank of a deity.

This protector is also a purifier, and to him they give the bodies of their dead. Their loved ones vanish—depart invisibly—and so they believe they may also return invisibly. Hence an added sacredness to the hearth. In bygone times it was a sin to put out the fire. The hostess on going to bed raked a small hole in the ashes, and placed there the burning fuel, covering it up with [261] more ashes. Thus the fire was conserved, and its continuity maintained. Even to-day I have seen this done, though custom is less strict than it was. It is still a sin to take even a spark from the fire outside of the hut, or to go out of the hut with a pipe which has been lighted inside."

9: Hawes--261 T-3 (1901) 1903 Gilyak
116, 177, 422, 556

"The headman of Nivo was counted rich among the Gilyaks, his hut being littered with the weapons and produce of the chase. There were nets and snares, automatic bows and arrows, bear-spears, strangely shaped knives, seal-skins, dog-skins, as well as bark baskets, though of a ruder make than those of the Orochons. Two other objects attracted my special attention, one, a miniature of the Tsar Alexander III, and the other, an old double-barrelled fowling-piece mounted on a wooden biped, a cumbersome affair, but used by these natives and the Tungus in the winter hunts."

9: Hawes--261 [2] T-3 (1901) 1903 Gilyak
116, 161, 178, 595

"A greater witness to the wealth of this 'Lord Mayor' was the possession of two wives. Very few Gilyaks on Sakhalin, perhaps two or three others, were wealthy enough to have bought more than one wife. Polygamy is no longer as common as it was, and this probably for two reasons—the decline in the number of women, and the growing poverty of the people. There are no adequate statistics to which I can appeal in support of the first, but evidence of the latter is met with at every turn. The only censuses (informal) ever taken were the inquiries of Mr. Sternberg in 1891 and 1895, among certain villages on the west coast of Sakhalin; where he found that the population had increased from 1041 to 1049 in 3 1/3 years, of which the increase of females was two and of males six."

9: Hawes--262 T-3 (1901) 1903 Gilyak
116, 165, 562, 595, 855

"The Gilyaks treat their children remarkably well, and though a girl is potential wealth, and will 'fetch a wedding price,' the boy as an early bread-winner, or rather fish-winner, is naturally of more account. The death-rate among young children is, of course, very high. In the villages on the west coast, north of Arkovo, Mr. Sternberg gives the births in 3 1/3 years as 130, out of which there were 34 deaths (in addition to 88 deaths among the older persons), i. e. an average of more than 26 per cent. The chief reason, however, of the decline in polygamy is more probably growing poverty. A wife has to be bought, and she is a moderately expensive article. Not that she is an unremunerative investment, but few Gilyaks are in a position to make the capital expenditure."

9: Hawes--262 [2] T-3 (1901) 1903 Gilyak
116, 435, 583

"Dr. Schrenck, speaking of the Amur Gilyaks whom he visited fifty years ago, says their word 'to marry' (umgu genich) means 'to buy a wife,' and the value of the articles given, such as bear-spears, kettles, boats, and dogs amounts to large sums; in one case to as much as 310 rubles (31 guineas). The Sakhalin Gilyaks are much poorer, and give a sledge with a team of dogs, or a spear and two pieces of foreign stuffs. Sometimes an additional arrangement obtains, where the husband, who, unable to pay a handsome price, and in consideration of the value of his wife as fish-cleaner and preparer, gives his services to his father-in-law as hunter or fisherman for one or two days in the season."

9: Hawes--262 [3] T-3 (1901) 1903 Gilyak
116, 567, 595

"In olden times the Amur Gilyak bought slaves, who were mostly Ainu women, but in both these practices of polygamy and slavery the desire was not so much to possess a harem as to have sufficient domestic help. In one case it was to give the loved wife of his old age a young and strong assistant."

9: Hawes--262-263 T-3 (1901) 1903 Gilyak
116, 835, 837

"The Gilyaks are not an incontinent race, and compare very favourably with the Russian population of Sakhalin. Of course there are individual exceptions, especially now [263] that the pressing poverty prevents larger numbers of adult males having their own establishments. Yungkin, our 'captain,' had told us the very evening of our arrival at Nivo that he was going ashore to steal a wife for the night. We asked him if the husband would not object. 'Oh, perhaps. Yes; he may slap her, but I shall give him some tobacco.' It is said that in earlier times cousins (ru-er) had the juridic right of collective use of cousins, and even of the sisters of cousins, and possibly some faint remembrance of this, sanctions the more indiscriminate connexion of later days."

9: Hawes--263 T-3 (1901) 1903 Gilyak
116, 562, 586

"It is true that the wife works very hard, and, as with all semi-wild and wild peoples, ages quickly; yet among the Gilyaks she by custom retains a certain independence; and if objecting to her treatment, is free to divorce herself and run away to her father, who cannot even be called upon to refund the price originally paid him by her husband."

9: Hawes--263-264 T-3 (1901) 1903 Gilyak
116, 177, 586

"Mr. Pilsudsky, whom I found to be a great and true friend of the Gilyaks, tells how an intelligent member of this tribe, whom he knew—one of those appointed as overseer by the Russian Government to track brodyagi—came to him in difficulty one day about his wife. He had migrated to a far-off village on the river Nabil (1) and married. On the day that he arrived at Mr. P.'s hut, his father-in-law accompanied him, and together they told the story of the newly married wife's desertion and elopement with another Gilyak to the Bay of Okhotsk. This was hundreds of miles away, and Mr. P. was powerless to do anything, and advised the young husband to acquiesce in his fate, and let the wife live with the man she loved; but nothing would satisfy him save a paper with writing upon it. He had seen such effect mighty things; buy (ruble notes) untold wealth, and bring about the arrest of a criminal, and so he would have this magic. [264] His importunity was such that at last Mr. P. gave him a paper, on which he wrote, 'It is not good to take away the wife of another man.' The Gilyak took the paper, in an envelope, and went away; and afterwards on the strength of this paper, the writing of which nobody in taiga could read, he got his wife back again."

1. Which discharges on the east coast at a spot a few miles south of the mouth of the Tim.

9: Hawes--264-265 T-3 (1901) 1903 Gilyak -1-2
116, 533, 584, 762

"Among the eighty-eight adults who died between 1891 and 1895 on the west coast, [LSS: of Sakhalin] one was a young Gilyak woman who hanged herself, because she had been given in marriage to a man she disliked. Under this strange wild exterior, this dirt-encased, skin-clad, unkempt, ill-favoured form, we are startled by the 'one touch of nature;' and yet the old, old songs of this people tell mostly of such events–of the death of the disappointed lovers, or of the impassioned appeal to the loved one.

Perhaps one day we may hope to have some of these Gilyak lyrics from the pen of Mr. P.; [LSS: Pilsudski] meanwhile, his kindness enables me to give one here, and to tell the story of another.

The usual motif of these lyrics is the betrothal of the girl when young, and her subsequent violent and secret attachment to another and youthful lover. If the mutual passion is strong, then rather than become the wife of one chosen by her parents for her, she and her lover will commit suicide. This they do in the same manner, i.e. by plunging a knife to the heart, or by strangling, since those who thus kill themselves in the same way will be together in heaven. There is one song, well known among the Gilyaks, which tells how a young man loved a fair maiden already betrothed in her childhood to another, and how they agreed to commit suicide. This man, however, proved faithless, and not only did not fulfil his word, but had never intended so to do. Until this day, it is said the maiden's spirit has never ceased to upbraid him, calling always, 'Ah, you said you would kill yourself, and you have not. You deceived me! Men are liars!' [265]

9: Hawes--264-265 T-3 (1901) 1903 Gilyak -2
116, 533, 584, 762

And to-day the reproachful tones of the cruelly deceived maiden may be heard in the 'swish of the sledge and the howl of the dogs as the narta starts off'—

'You said you would kill yourself,
And you did not.
You are a deceiver!
Men are liars!' "

9: Hawes--265 T-3 (1901) 1903 Gilyak
116, 533, 558, 562, 593

"All Gilyaks, it is said, know the old, old songs, the epics of their race, but with the lyrics it is otherwise, for they are very numerous, and always being added to. These are composed by the maidens of the tribe, who tell them to their girl friends, and they again to the Gilyak world. It may not be known who the authoress is, for that would be considered a want of modesty. Sometimes one may be heard to say, 'There goes an old woman who made songs in her youth;' but it is not 'good form.' Woman's mission is the ménage. The Gilyak's notions of modesty are very strict. After they have passed the age of childhood brothers and sisters are not allowed to speak to one another. If the former attempted it, the latter would turn away in injured modesty."

9: Hawes--265-268 T-3 (1901) 1903 Gilyak-1-4
116, 539

"The song that follows, which I give in the original, with an English translation, reveals the Gilyak maiden in quite another attitude. [LSS: See category 533, pp. 264-265 for the song of a Gilyak girl rejected by her lover] This is no impassioned appeal, but a summary and cruel rejection of her lover. She holds him up to ridicule in her song, picturing him as an owl. She will have none of his addresses, and finishes with the words—

'Do not thou say of me
That thou art sorry for me.'

i. e. admit that thou art unworthy of me, and cease to say thou lovest me. [266]

GILYAK MAIDEN'S SONG.

[LSS: The Gilyak text of this song has not been reproduced for the Files.] [267]

(TRANSLATION.)

The owl bird
Sat on top of a barkless tree
Hooting and trembling
And bending down.

The owl bird raises his head and cries,
For various things he asks;

9: Hawes--265-268 T-3 (1901) 1903 Gilyak-2
116, 539

On the End of Cape Siata he sat
Wrinkled up
And featherless,
From his forehead mud runs down.

Oh unhappy I! I look round myself,
I am sorry for myself,
The owlet
Sat on my knees, (1)

1. She is distressed because, in her mind's eye, she sees him come and sit beside her or on her knees.

Hooting and trembling;
He lifts up
His head (all) white.

In a boat I saw thee,
On a level with the edge,
But the boat was without prow;

9: Hawes--265-268 T-3 (1901) 1903 Gilyak-3
116, 539

A long whip (lay)
Across the bow,
I raised the whip
And cried,
'Owl bird,
Thy face is against the sun, and therefore
Wrinkled
Is thy high forehead.'

I am sorry for myself,
But do not thou say of me
That thou art sorry for me. [268]

The meaning is not everywhere clear, and the temptation to read more into it than was intended is one that has to be resisted. There is no doubt of her withering scorn.

Her disappointed lover is described as featherless (bald), and with mud running down his forehead; and, again, as peevish in his cries for 'various things.'

In the third verse (the divisions are mine) she breaks into her plaint, apparently because his attentions make her miserable, and he persists in sitting down beside her, whereupon she strikes a note of contempt in her epithet of 'owlet,' or fledgeling.

Another picture rises without warning before us in the fourth verse. It is like a child's

9: Hawes--265-268 T-3 (1901) 1903 Gilyak-4
116, 539

story made up on the spur of the moment. She is in a boat, a canoe apparently (without prow), and a whip, a long dog's whip the words imply, lies on the prow. Then she cries, 'Thy face is against the sun, and therefore wrinkled is thy high forehead,' and one is tempted to see in them a warning to the suitor that he looks too high—he, a denizen of the night, aspiring to the sunlight of her countenance. But I think it is more probable that the maiden authoress, having kept up her metaphor so long, has a t length slid off into narrative, and drawn a picture from memory's portfolio."

9: Hawes--268 T-3 (1901) 1903 Gilyak
116, 558, 591

"A young man on marrying may make his home with his father; but if he be still in the single state and desire a hut of his own, he must marry, for it is more than infra dig. for him to do domestic work. For a Gilyak to take in his hand the woman's fish-knife (ungu-dzhakho) is considered a disgrace."

9: Hawes--268-269 T-3 (1901) 1903 Gilyak
116, 422, 435, 583, 591

"On Sakhalin, when the would-be husband—not the old man who buys a second wife thirteen years old to assist his ageing spouse—but the youth who aspires to set up housekeeping, is in possession of wealth enough to pay the price demanded, he is still confronted by a difficulty if he wishes to have a separate establishment. He may be content to live on in the paternal home, or, if [269] not, he will probably be able to get his friends and comrades to help him build a hut; but this is not enough, a cauldron is required, and this is a very expensive item. He may have to pay in skins the value of forty-five rubles (4 1/2 guineas). I have even heard of them costing sixty rubles. This was the difficulty with our Vanka, who was a capable young man of fifteen, according to his own estimate, but according to our notions about twenty-six or twenty-eight. He was desirous of marrying, and offered to take me and my interpreter during the following summer to the 'end of the world,' with the aid of three of his companions, for the moderate charge of forty rubles apiece. With this sum he would be able to buy a cauldron, and he had already saved sufficient for the purchase of a wife."

9: Hawes--269-270 T-3 (1901) 1903 Gilyak
116, 266, 821, 823

"There were legends which seemed to indicate that Cape Maria (or Cape Elizabeth), in the extreme north of the island, was regarded as the 'end of the world.' We heard of 'black men who were cannibals,' (1) but beyond them and their country, Vanka assured us lay our goal. The Gilyak canoe seemed a poor sea-going craft, and the ignorance of the stars shown by the natives stamped them as a land race. On the other hand, they were noted for their [270] excellent orientation in the dark. From Vanka we could get no information about the moon, and so I asked if he knew anything about the man in it. No, his father had told him something about him once, but he had forgotten, and, though he knew he was there, he really couldn't tell if he were a bad man, condemned to live there, or a good man."

1. What the origin of this report about black men was I do not know, but in the old legends the Gilyak hero is often represented as slaying his opponent and eating him.

9: Hawes--270 T-3 (1901) 1903 Gilyak
116, 415, 422, 585

"The cauldron plays an important part, not only in the everyday domestic economy, but at the very threshold of the new joint life—at the marriage ceremony itself. At least, this is so among some of the clans on Sakhalin. No religious function, as we understand it, graces the occasion; only a simple custom, which appears as a traditional sanction to this important departure in the Gilyak's family life.

The payment having been made without formality to the bride's father, a feast is prepared in his hut, to which the bridegroom comes with his friends, bringing a new Japanese cauldron. The marriage feast is then cooked in this new vessel, and eaten with rejoicing, for the eating together is part of the necessary function. This ended, the two cauldrons, the new one and that pertaining to the hut, are both cleaned and placed by the bridegroom's kindred in front of the bride, who, with her partner, is standing with her back turned to the fire, and face to the door of the hut. She then places her left foot in the new vessel and her right in the paternal, or rather maternal, cauldron, the two being placed one step apart. The bridegroom then moves them one by one, a step at a time, until the bride reaches the door. Here the couple take up their own and go to their new hut, amid the acclamations of their kindred."

9: Hawes--270-271 T-3 (1901) 1903 Gilyak
116, 372, 462, 562

"We have already seen how sacred the hearth is to the Gilyak, and in the rites adopted at the lying-in-state of a deceased woman, her intimate relation and duty towards Tur ni vookh, the god of fire. [LSS: See category 116, pp. 242ff.] Even as the fire is her rightful domain, so is the cauldron her special care, and [271] hers alone; not even her daughters may interfere in this her private and sacred sphere. She alone has the right of putting on the cauldron; this is her right as hostess. Whatever the putting of the feet into the cauldrons may symbolize, the fact that the bride does it to both the maternal and the new one evidently witnesses for the first time to her equality with her mother, her rightful position as a hausfrau and head of her own domestic establishment. Henceforth her status is also guaranteed among her husband's kindred."

9: Hawes--271 T-3 (1901) 1903 Gilyak
116, 291

"The shubi, or fur coats of the men and women, are often alike and taken in mistake by either, but the women prefer seal-skin and the men dog-skin. Probably this is because the former seldom go far from their huts, and it is hot and inconvenient to have a great furry coat on (the hair is worn outside) during domestic duties rather than a light and smooth seal-skin. The woman's hat (hakh-pisakh) is not unlike a sun-bonnet in shape, but has three lappets, two for the ears and one for the coiffure, which is done up prettily with rings in two pigtails. This shape of hat has the advantage of protecting the ears from the cold, and yet being easily removed without catching the earrings and tearing the ears."

9: Hawes--271-272 T-3 (1901) 1903 Gilyak
116, 301, 422, 435, 556

"Earrings (meskh) are in general use, and mostly of Japanese and Chinese make. They are large simple rings of silver, of one and a half or more inches in [272] diameter, with an agate or two. These, with the rare silk brocade, sable-skin hats, shubi, and shoes are regarded as family heirlooms. They are bought one after the other with the surplus 'wealth' of the Gilyak family, and represent the capital of the hut. A bundle of paper-money or a heap of silver pieces have little attraction for the native, whereas a sable-skin shuba or a piece of sky-blue silk is a 'thing of beauty and a joy for ever.' Moreover, they are just as useful in the business of exchange; and the native, long used to dealing in the concrete, knows exactly their value, whereas money is unfamiliar; and when he comes in his travels to a Russian store, he has no standard by which to measure the value of his ruble notes."

9: Hawes--272-273 T-3 (1901) 1903 Gilyak
116, 534

"The younger wife of our host [LSS: The chief of Nivo] was considered the belle of all the Gilyaks, but I will let the reader judge of her claims to beauty from the accompanying illustration, [LSS: See Visual File] in which she is represented playing a musical instrument. Vanka, who claimed to be a cousin of hers, had brought this forth from the recesses of the hut, and both he and she played upon it. It is now in my possession; but I must confess the music appealed more to the imagination than the ear, for when played with the tongue or even the hand it was with difficulty we could hear it. It consists of one string of fish-gut, strung along a stick and over a cylindrical piece of birch bark; and it goes by the scarcely euphonious name of tin-kirn. Other musical instruments are a little wooden jew's harp called a kos-cha [LSS: Erratum; it should read kanga]; a small bag of fish-skin stretched tightly on to a circular piece of wood like a [273] drumhead, containing bones which are rattled; and the fish-skin tambourine already mentioned."

9: Hawes--273 T-3 (1901) 1903 Gilyak
116, 177, 183, 461

"At this village of Nivo, which with Chaivo is the best known on the east coast, we heard much of the 'good old times,' and the latter-day degeneration of the Gilyaks, both in physique and in numbers. Yungkin told how they used to be 'big and strong as giants, but now were small, short, and dry.'

In explanation of this the Russians accuse them of being lazy, and according to our notions there is a good deal in the accusation. A Gilyak may be found sitting by a river teeming with fish; he has made a catch and wants no more, yet before winter is over his stores will have given out. For this state of things habit and tradition are responsible. It would savour of greediness, and perhaps even of distrust of Tol ni vookh, to exceed the usual custom. 'The Great Spirit does not wish us to catch so many' is the reply to the stranger's inquiry. And probably in the olden time such dependence on Providence was not misplaced, when their hunting-grounds and the wild denizens thereof were practically limitless. It is said that twenty years ago a Gilyak would spear, during spawning-time, 300 kita in a day, whereas now he secures but eighty."

9: Hawes--273-274 T-3 (1901) 1903 Gilyak
116, 177, 433, 461

"After all, regrettable as it is, the decline of the race must be attributed to contact with the white man. The immediate result of the latter's presence has been the curtailment of the native hunting preserves; and though it is true that the Russians have, outside of their main settlements, made little impression on the taiga, yet the best fishing-grounds, e.g. the river Tim and the west coast, have naturally attracted the white man, and in so far limited the possibilities of the Gilyak fishery. Then the clearings, and especially the fires—in some cases carelessly left to spread destruction—have naturally driven off or destroyed the wild game and restricted it to smaller compass.

[274] Some of their elders told us that 'before the Russians came there were plenty of bears, sables, and reindeer, but since they arrived and burnt the woods the rich had become poor. In those days the poor man could go into the taiga as the rich man to-day' (i.e. with as large a following of helpers and as many snares to collect from)."

9: Hawes--274 T-3 (1901) 1903 Gilyak
116, 166, 177, 231, 433

"An example of the way in which the proximity of the Russians incidentally renders the conditions of life harder is seen in the feeding of the Gilyak dogs. These cannot always be allowed their liberty, and the fiercer ones are tied up, lest they should attack the cattle of Russian neighbours—a certain casus belli. Accustomed to feed themselves the dogs have now to be fed, and their master's winter stores naturally give out sooner. To avoid this the natives migrate further afield to less favourable fishing-grounds. (1)

1. Dr. Pogaevsky, in a report on the food of the Gilyak, in the local and official Sakhalin Kalendar, 1899."

9: Hawes--274-275 T-3 (1901) 1903 Gilyak-1-2
116, 164, 165, 511, 731

"The older Gilyaks say that during their time, and their fathers' before them, but one famine had occurred before the Russians came, about eighty years ago, but since then there have been many repetitions. In the winter and early spring of 1896, and again of 1897, there were successive bad times, and around Rikovsk special assistance had to be given to the natives by the authorities. In 1898, a wet autumn prevented the accumulation of the usual stores of dried fish, and was followed by another very bad winter. The worthy ex-overseer at Derbensk, in whose hut we had stayed, was on duty down the Tim during that year. So terrible was the state of things that he found 'one or more dying in every hut,' and in the hope of stemming the tide of disease following on the ravages of famine, he took upon himself the responsibility of giving away the Crown stores; but in most cases it was already too late, and large numbers died of the grippe. The filthy [275] condition of the huts, and the accumulations of winter, aggravated the effects of the ravages of disease and the exposure to the severities of the climate.

Such a state of things presses hardly on the children, and accounts for the high rate of mortality among them. There being no statistics of the early years of Russian occupation, we can only gather from tradition and the shrinking of villages and from isolated statistics of recent years, the gradual diminution of the Gilyak race on Sakhalin.

The figures already quoted show, for the population of the Gilyak villages lying between Arkovo and Cape Maria on the west coast, the miserable increase of $\frac{10}{43}$ per

9: Hawes--274-275 T-3 (1901) 1903 Gilyak-2
116, 164, 165, 511, 731

cent., or scarcely 1/4 per cent., per annum.

Lung and throat diseases and scurvy accounted for most of the deaths among the older people, but four died from accident, of whom one was frozen, another drowned, one already mentioned hanged herself, and another was beaten to death by her husband."

9: Hawes--275 T-3 (1901) 1903 Gilyak
116, 164, 278, 757

"Coughs, colds, and pulmonary complanints are very prevalent, and the methods of healing scarcely adequate. For a sore throat, a concoction of *moshun-tomash* (field camo mile) is swallowed, and for inflammation of the lungs, a diluted exusion from the gungi of trees is drunk in place of tea.

Whether these herbal remedies are dictated by experience and the Gilyak knowledge of medicinal herbs, which is said to be considerable, or is anything more than Shamanistic lore and a series of charms, I cannot say. The treatment adopted for other ailments, such as toothache, swellings, earache, and ulcer, is certainly of the latter kind. For the first they apply some of the down of a hazel-grouse (*Tetrao bonasia*) to the cheek; for the second and third, the squirrel's tail (*olf-rega*) and a piece of its ear (*tul-noss*) are respectively tied to the parts affected; and for the last, *gazhu*, *i. e.* a piece of a wasp's nest, is placed on the ulcer."

9: Hawes--276 T-3 (1901) 1903 Gilyak
116, 177, 273 Russia
636.27

"Many of the peoples of these northern climes make intoxicating beverages, as for instance the Yakuts, who manufacture a spirit from toadstools. The Gilyaks may be considered an exception. There is, however, a decoction, but little heard of, made by them from the 'burrs' of birch-trees. These exude a black juice so strong that a piece of the wood, of the size of a lump of sugar, is sufficient to make a big cauldron of the beverage. The decoction is sweet to the taste, and has a welcome softening effect on the organs of respiration.

To-day Russian vodka, though prohibited by the Government, is eagerly sought after and frequently obtained."

9: Hawes--277-278 T-3 (1901) 1903 Gilyak
116, 461, 556

"From Nivo a start was made with our river crew, Vanka and Armunka, to ascend the Tim. Both had been ostentatiously pleased to welcome us back, but when we came to pack I found Armunka averse from helping. I remonstrated with him for leaving to Vanka all the work, save what little I and my interpreter were doing, but to no effect; so going up to him I took him by the shoulders and shook him. I was really angry, and only refrained from boxing his ears at the request of Vanka, and from doubt of the attitude of the dozen Gilyaks who were looking on. Vanka good naturedly apologized for his companion, explaining that he had been making merry and the effect had not yet worn off. There was, however, more than this in it; and we were considerably amused to learn later that Armunka was, as we should say, of independent means, came of an aristocratic family; and therefore his pride of ancestry at times asserted itself, and he refused to do menial service! It was several days later that we arrived at his home in the village of Irr Kirr, but in vain I looked around for the paternal acres, the vast estates of this Gilyak peer. The hut was [278] comparatively small and rather bare. I must do him justice, however, for there was no doubt of his being a great hunter. During the previous year he had killed three bears and captured two, which had brought him honour, and would gain him wealth."

9: Hawes--278 T-3 (1901) 1903 Gilyak
116, 435

"Scarcely had we disembarked when a boat, impelled by four pairs of sculls and a paddle astern, hove in sight. It was a party of Gilyaks from Nivo going up to Derbensk to buy a bear. The purchase-money was not in their purses, indeed had they possessed them it would have been somewhat difficult to get it in, for the price proposed was one dog, a piece of Chinese silk, and some tobacco."

9: Hawes--287-289 T-3 (1901) 1903 Gilyak-1-3
116, 136

"The autumn migration of birds takes place rather later on Sakhalin than it does on the mainland. Travellers, like Prjevalsky, and observers, such as Mr. Seebohm and Mr. Harvie-Brown, have left us records of the passage of birds in spring and autumn to and from Siberia over the Mongolian sandy wastes. The feathered inhabitants who spend their summer on Sakhalin have no vast waterless plains to traverse, and no long detours in order to keep track, where possible, of river valleys. Their journey is short because they winter for the most part in Japan or China; and simple because the long backbone of Sakhalin is an unfailing guide, and provides them with mountain torrents by the way.

But by this time–the end of September–the bulk of the avifaunal inhabitants had already departed for southern climes. The ducks, the mallard (Anas boschas), the harlequin duck (Clangula histrionica), and the golden eye (C. glaucion); the teals, the garganey teal (Anas querquedula), the Baikal teal (A. querq. formosa), and the crested teal (A. falcota), which are to be shot in Ni Bay and up the Tim, had been almost the last to go, and we sighted a few and shot a mallard three or four days' journey up the river. Gone was the hooper swan (Cygnus musicus), whose cries had sometimes disturbed our rest at night. Among the Gilyaks this feathered friend goes by the [288] onomatopoetic name of kikkik. The bean goose (Anser segetum, Middendorfii), of which we had seen several flocks on our outward journey, had also departed, for he, like the ducks, winters in Japan or China.

Perhaps the earliest departing guest had been the cuckoo (Cuculus canorus), called

9: Hawes--287-289 T-3 (1901) 1903 Gilyak-2
116, 136

by the Gilyaks rik. Having a long journey before him to the Southern hemisphere, we never saw him, and indeed he is rather a rare visitor to Sakhalin. If the cuckoo was the earliest the snow bunting (Plectrophanes nivalis) is about the latest to leave. Between the two limits a variety of smaller birds take their flight southwards, most of which had already set out. The sand martins (Cotile riparia) had gone ere we commenced our journey, the wagtails (Motacilla lugens and taivana) had flown since, and we saw neither the white-rumped swift (Cypselus pacificus) nor the needle-tailed variety (Chaetura caudacuta), which are certainly uncommon on the Tim. The brambling (Fringilla montifringilla), the bullfinch (Pyrrhula rosacea), and many other of the smaller birds had left, including the Japanese lark (Alauda japonica), the Siberian ruby-throated robin (Erithacus calliope), and the whistling robin (E. sibilans). We missed also, on our return, the eastern turtle dove (Turtur orientalis), which the Gilyaks call the tu tut.

A few stragglers such as the Japanese wren (Troglodytes fumigatus), the long-tailed titmouse (Acredula caudata), the red-throated and the eastern tree pipits (Anthus cervinus and maculatus), and the dusky ouzel (Merula fuscata) linger behind the main bodies.

Comparatively speaking, the forests seemed birdless, and only a very occasional white-tailed eagle (Haliëtus albicillus), staying behind to fish in the upper reaches of the Tim, a solitary owl (Syrnium uralense), or a passing crow (Corvus corone), was seen or heard.

9: Hawes--287-289 T-3 (1901) 1903 Gilyak-3
116, 136

Deep in the forest, if one ventured to follow up the tracks of some wild animal, those nomads, rather than [289] migrants, as Mr. Charles Dixon would call them, the grouse family, were still to be found at home. We saw the hazel grouse (Tetrao bonasia), the capercailzie (T. urogallus), but not the willow grouse (Lagopus albus) though it is also found there."

9: Hawes--289-290 T-3 (1901) 1903 Gilyak
116, 262

"We scarcely expected to find in seal flesh a great delicacy. The Gilyaks prefer the 'bacon,' but in this case scarcely any of it remained uneaten. We, my interpreter and I, decided that the brain would be the least objectionable part, and hoped to deceive ourselves into imagining that we were eating calves' sweet-breads; but we little knew how near we came to committing a mortal sin. For it was a matter of common knowledge among the Gilyaks that to eat the brain of a seal was indeed a deadly sin. [290]

In addition to any other terrors that the next world might hold for us, to have put salt on a seal's brain, roasted and eaten it, would have resulted in our never killing a seal again."

9: Hawes--291 T-3 (1901) 1903 Gilyak
116, 435

"We came to the first Gilyak village since leaving the bay. [LSS: The Bay of Ni] All the men-folk were absent, for it was the end of the Gilyak financial year; and although I did not hear of any accountants being called in or auditors appointed, a strict account of debts and payments was doubtless kept in the Gilyak memory. The current coin was dried fish, and the accumulation of this after spawning-time was now being applied by the men, who had gone up the river, to the payment of debts for rice and seal -oil borrowed, and in exceptional cases for potatoes advanced by the Russians."

9: Hawes--291-292 T-3 (1901) 1903 Gilyak
116, 262

"Our natives were very merry, notwithstanding that the seal had been incontinently disposed of, and dried fish and seal-oil was the one course on their menu. To this, for breakfast on the following morning, were added the seeds of the Swiss pine (Pinus cembra pumila). A Gilyak youth of the party disappeared into the taiga, and quickly re-appeared with a lapful of the cones, from which they picked the seeds like monkeys, with teeth and [292] fingers."

9: Hawes--293-294 T-3 (1901) 1903 Gilyak
116, 782

"Vanka gave way to his joy of triumph, and declared that our salvation from a watery grave [LSS: They had entered a dangerous inlet to avoid escaped convicts on the river] and our success in the race was due to Tol ni vookh and to the efficacy of his offering; for at our last halt he had sprinkled a little tobacco on the ashes of our fire, whereas the other crew had not. The Gilyak, like a child, trusts blindly in a beneficent result from his offering, and surely his prayer—his only prayer, Kiskh ni much, God give (made sitting on his heels facing his offering)—is not unanswered. He begins to be more hopeful, jolly and patient, and what more than this is needed in hunting? Try to cause a Gilyak to disbelieve in the [294] efficacy of his offering, and he will recite to you scores of names of those who were lazy and omitted to perform the usual rites in hunting, and were unsuccessful. To quote the words of one of them, 'Once I ran away from a bear. That happened because I forgot to give an offering to the god. The god sent fear into my heart—and the skin of a bear is worth ten or fifteen rubles. I was too frightened to turn back and spear the beast as I had done many a time before. I was afraid because I knew that the god had sent him on purpose to remind me of my insult to him. Oh how frightful it was. No, the offering is very good. You are light-hearted and have no fear!' "

9: Hawes--296-297 T-3 (1901) 1903 Gilyak-1-2
116, 224

"The autumn is not, of course, the season for bear-hunting, since Bruin has only his poor summer-coat on, which is of small value as fur. Early spring is the best time, though hunger or venturous hunters may rouse him from his torpor in mid-winter. When he comes forth from his cave, half awake, and driven by the smoke of a fire kindled in front, or by the sticks and stones of the hunters, one of the surrounding circle of Gilyaks lets fly an arrow at him, or the whole party attempt to drive him down a favourite track, where is placed a yu-ru (an automatic bow and arrow). As his foot touches the cord the iron-pointed arrow is released and pierces his side. With a snarl of pain he turns on his pursuers, who scatter in all directions, some climbing trees. One, however, is too late, and the bear is upon him, and has him already in his deadly embrace. The unfortunate victim's companions approach and try to attract the beast's attention. They worry him with sticks and stones, and when he drops the unfortunate man, one of them stands unflinchingly waiting the onslaught of the infuriated animal. It seems madness to stand thus, for he makes no attempt to thrust at Bruin with his spear; but it would be useless to do so, for he knows too well that the bear is a master at the art of parrying. He holds his spear apparently quite harmlessly, for the shaft rests on the ground behind him, and the point on a level with his chest is hidden beneath his tunic. It is a terribly anxious moment. How can the man escape? The raging beast is now flinging himself [297] upon him. All hope is gone. But no. What has happened? The bear is wounded and the man is safe, for as the animal hurled himself at the hunter, the latter, in the twinkling of an eye, stepped back a pace without moving the spear, and the great beast impaled himself upon it. The animal is still very dangerous; but his movements are impeded by the spear. On the shaft is a crescent-shaped piece of iron, for such is Bruin's cunning that he is said sometimes to push the spear further through his body so that it may not hinder him in his angry pursuit of the hunters. His efforts now grow weaker from loss of blood, and finally he sinks down dead.

The real bear-hunting season is rather later. As soon as the snow begins to thaw, and the tiny streams are let loose in the high valleys, the chief inhabitant of the forest emerges from his winter's sleep and seeks food, going backwards and forwards among the mountains. This is the opportunity of the native hunters. The Gilyaks discover his favourite routes, and set their yu-ru. An unsuspecting beast trips over the cord, which lets fly the arrow automatically, and wounds, but does not kill him. Nevertheless, he leaves his bloody tracks, and the hunters, following these up, worry him until, exhausted, he falls a prey to an archer or the owner of an old shot-gun. The carcass is then drawn on a sledge to their village, and after two or three days a feast is held. During the winter such a lucky find is a welcome addition to their menu, to say nothing of the prospective value of the skin."

9: Hawes--298 T-3 (1901) 1903 Gilyak
116, 224

"About the same time of the year is set the kas-ma, or fox-trap, and this is particularly interesting from its extraordinary simplicity. The Gilyak takes a stick with a fork in it, and cuts it very carefully to the required length. In the fork of this piece he ties a piece of flesh, wrapped in a rag to prevent the birds eating it. Master Reynard, coming along, suddenly feels the pangs of hunger especially poignant as his eyes fall on the meat. How good it smells! Cautiously approaching, and raising himself hesitatingly on his hind-legs, he sniffs, and tries in vain to reach the bait with his mouth. It is too high. He then tries with his paw, but the meat is firmly tied. Fairly roused now, he tries again and again until, with a great effort, he 'o'er reaches himself,' and lands his paw in the fork of the stick and cannot withdraw it. There he stands, helpless, with his paw up, until the Gilyak comes to examine his traps."

9: Hawes--298-299 T-3 (1901) 1903 Gilyak-1-2
116, 224

"All these traps and snares of the Gilyaks are of use in calm weather, especially at the beginning and end of winter, when the snow-covering is yet thin, but with the arrival of storms, snares and tracks are covered up. The native has [299] learnt to know Nature in all her moods, and, recognizing the approach of a gale, gathers up his traps before they shall be lost, vowing in his heart that even the storms shall yield their prey.

The sky is already wrapped in swaddling clothes of snow. The north wind blows, and sweeps through the forest with howls; blast after blast succeeds, and clouds of driven snow whirl by. The *buran* is upon him, and he knows it will endure for a long time with its bitter cold. A group of reindeer is huddled together on the borders of the forest. They are standing with their heads to the ground, for even they are cold to the bone. Blinded by the snow, their keen sight and power of smell having failed them in this weather, they have forgotten all caution, yet stand shivering and trembling in fear of bear or man. But what is happening? There is a slight stir. They have seen some dark objects, and in a momentary lull of the storm have fled helter-skelter into the forest. Their hoofs sink deep into the snow, and, distracted by fear, their antlers do not clear the trees with the unerring dexterity of calmer moments. Dark figures, in shaggy skins, glide like lightning after them. For long have they tracked this herd on *skis*, and waited just this opportunity of the *buran* to catch them. Each hunter has a knife in his hand. To shoot in this weather, and while running, is impossible, but a good knife will not betray him.

9: Hawes--298-299 T-3 (1901) 1903 Gilyak-2
116, 224

Suddenly a whitish-grey great buck is caught. Absalomwise, in a tree, and struggles in vain to free himself. Like a bird the wild man is up with it, and, catching it by the antlers, stabs it under the shoulder. With a gasp the animal falls, and the hunter, quickly stripping off the skin, sits quietly down and begins to feast. He was born, and has his home, in the buran."

9: Hawes--300-301 T-3 (1901) 1903 Gilyak
116, 423, 578, 627, 721

"Of the possession of land in our sense of the word the Gilyaks have no conception. The nearest approach to it was a prescriptive right, sanctioned by immemorial custom, to place snares along certain creeks. The right of all to roam over the land in hunting was freely recognized; but they would have resented the placing of snares in chosen creeks and backwaters by the Tungus and Orochons, although, rather than provoke hostilities, they would have simply gone elsewhere. As among themselves, the division of the creeks and tracks for snaring had been made in olden [301] times; and the customary boundaries sanctioned by time are seldom transgressed. The abundance of game, coupled with the prowess of the pioneers, yielded little cause for quarrel, and spots were simply annexed according to the number of snares which the owner of the hut possessed. Here and there a dispute arose, and was settled by reference to the klenu, the elders in council, or by duels. In the latter case the disputants fought with a weapon like a hedge-bill, with a straight blade; but as they were always surrounded by a goodly concourse, the combatants were parted when either became exhausted, and the duel was not allowed to have a fatal ending."

9: Hawes--302 T-3 (1901) 1903 Gilyak
116, 201, 576

"We halted at Vanka's native village, Kherivo, where his mother came down to greet him. There was apparently no outward sign of affection between them, but the race is undemonstrative, and as I have already said, does not salute."

9: Hawes--306 T-3 (1901) 1903 Gilyak
116, 224, 483, 527

"He [LSS: Vanka, the author's Gilyak boatman] was in high spirits, for two or three days since there had been a bear-hunt by his friends of Ado Tim, in which a dam and two cubs had fallen to their prowess. One old Gilyak described to me how the hunt had gone. Starting out with the dogs, they had come up with the ch'uff and cubs in the forest, and the dogs immediately began to worry the cubs, biting at their hind-legs until the mother bear called to them to 'take care,' and run up a tree. This they did, but, meanwhile, the dam was shot. An experienced hunter then proceeded to follow the cubs with a seal-hide noose in his hand. With this he lassoed them, and, descending, forced them to climb down by degrees. The carcase of the dead animal was then placed upon a sledge drawn by the dogs, and the orphaned cubs were led, pushed, and dragged to the village. Hence on the morrow there was to be a great holiday fête, and Gilyaks from all around were coming in to celebrate it."

9: Hawes--309-310 T-3 (1901) 1903 Gilyak-1-2
116, 563

"[LSS: Traveling from Ado Tim to Slavo] Once or twice we passed a clearing, or rather a poor attempt at a clearing, where stood a settlement of a few log-huts and some rough meadow-land, almost in a virgin state. One of them contained only six inhabitants, all men. The huts were about twelve by eighteen feet in size, the log walls letting in the cold through the crevices; and the miserable roofs of loose pieces of bark, with a hole for chimney, offering poor protection against the rain. Inside one would find a table, some boxes for a bed, and a home-made stove; the whole faintly lighted by a small paper-mended window. It was a mystery how these poor people managed to live, and indeed it was from such places that the gangs of *brodyagi* were recruited. A few grew potatoes, and in the larger settlements a 'wealthy' settler will own some cows or two or three ponies. Potatoes had to be bartered for flour, tea, and rice; and for fish to be salted against the winter. Some, even by much scraping, were unable to compass this, and, having borrowed in the first place seed-potatoes or corn, etc., from the Crown, sank, in company with the lazy or hopeless, deeper and deeper into debt. In the villages that are large enough to have a store, the shopkeeper is generally the rich man and the [310] money-lender. There is then nobody to prevent him refusing to supply goods, if he has some petty spite to avenge, or compelling the 'peasant' to give twice the usual quantity of potatoes in exchange for flour, rice, or salt.

The poor 'exile-settler' is also at the mercy of any official who may choose to

9: Hawes--309-310 T-3 (1901) 1903 Gilyak-2
116, 563

tyrannize over him, and unfortunately for those in the Alexandrovsk okrug, the smotritel poselenie, or Chief of the exile department, was a man of very bad repute."

9: Hawes--314 T-3 (1901) 1903 Gilyak
116, 631 Russia
636.63

"Rikovsk, our destination, is the cnetre of administration of the Timovsk okrug, one of the three districts into which the island is divided. The most prominent buildings are the fine wooden church, built by the convicts, a large prison, and the house of the chief. This official ranks as the third or fourth man on the island, being responsible, like his brother officers of the Alexandrovsk and Korsakovsk okrugi, to the Governor only."

9: Hawes--335-336 T-3 (1901) 1903 Gilyak
116, 563

"In picturing Alexandrovsk, the reader must not think of it as a town with busy shops and factories. The chief feature, around which the whole place centres, is the prison. If there are three or four merchants' stores, and an iron foundry, these are for the prisoners; if there are well-to-do-looking wooden houses, the residences of the officials, they exist because of the prisoners, and last, if there is a museum containing a small ethnological and natural history collection, that is a sign of the presence of political exiles. The Siberian traveller cannot be long ignorant of the debt science owes to these banished ones. On the mainland at Minusinsk and at Chita every one knows how much has been due to Mr. Kuznetsov, and what worthy memorials he has raised in these two excellent collections. To one of this class, who, thanks to the Russian Imperial Academy of Sciences is now no longer exiled from Europe, is practically due the museum at Alexandrovsk; . . . . [336]. . . . . . .

In addition to the buildings mentioned, there is the church in the main street, and overlooking the market-place, or bazar, where an ill-assorted collection of huts is huddled together, are the Muhammadan mosque and the little Lutheran church. Beyond the bridge the road to the jetty is bordered by long store-houses, guarded by patrols, and close to the pristan, facing the sea, are quarantine and bonded sheds, and the lazaret, where the maimed and the halt, who can still work, do a little to earn their rations. Outside of these, the chief buildings, is the great body of small cottages or huts where the ex-convicts, and in some cases married convicts, live."

9: Hawes--337-339 T-3 (1901) 1903 Gilyak-1-3
116, 563

"There is another class of prisoners besides the soldier-gang and the overseer-gang, the so-called 'free-commands,' or ticket-of-leave men, many of whom—men and women —may be seen going to the prison to get their quota of work every morning. On my way to the post [LSS: At Alexandrovsk] I often passed groups of these, the women in short skirts and great top felt boots, long frieze *khalati* (overcoats), with the diamond-shaped tell-tale patch of yellow cloth let in the back. These were convicts who had become the 'wives' of 'exile-settlers;' the others, retained by the officials nominally for cleaning the prison, were kept in the building, where they could be seen through the bars of the window to the right of the main entrance to the prison offices.

The law provides that any criminal with a sentence of not less than two years and eight months; any woman, not exceeding forty years of age, with a sentence of two years or over; and any political exile, at the discretion of the Government, may be deported to Sakhalin. The *ukaz* of 1900, in reference to exiles, has generally been thought to have put an immediate stop to their deportation; [338] but exiles with a sentence of hard labour are not contemplated in the proclamation, therefore it is that criminal and political exiles continue to arrive on Sakhalin. The *ukaz* may be considered rather to register the desire of the penal authorities; to indicate the line they wish to take, while reserving to themselves the right of dealing with special cases in their own way, and realizing their scheme in their own time.

Criminals on their arrival are classified according to their sentence. Those with a

9: Hawes--337-339 T-3 (1901) 1903 Gilyak-2
116, 563

sentence of twelve years and upwards are put into the worst gaol, the 'testing' prison. These are mostly murderers, and, if they have proved themselves recalcitrant, their chains are not struck off after the journey, but they are confined to that portion of it called the kandalnaya turma (chained prison).

The 'reformatory' prison contains those with a term of four to twelve years, while those with less than four years are treated, after a short sojourn, as 'free-commands.' This latter division includes brodyagi from Russia, who are sentenced to one and a half years, and the same class from Siberia, who get four years' hard labour.

Promotion is from the 'testing' to the 'reformatory' gaol, and from there to the 'free-command' division, the length of time spent in each depending upon the behaviour of the prisoner. Under the most favourable conditions a man may pass only four years in the 'testing' prison, whereas another may be confined for eight, or even more. As a whole, one may say, that a third of the term is spent in each section.

Strictly speaking, 'free-command,' according to Russian terminology, includes all in the 'reformatory' gaol, as well as those outside, but I have adopted this distinction as clearer.

The arrival of the free-born wife of a convict will gain even a murderer release from prison, and he may [339] forthwith live as a 'free-command;' but, of course, having his full term of hard labour to fulfil. On the part of the female criminal a similar alleviation comes from marriage—or, rather, her choice by an exile. This will free her from the prison walls, and she may live, as we have seen, with her 'man' on condition that her hard labour duty is done.

On the other hand, many incur additional sentences by escape, theft, and deeds of violence. A prisoner who escapes and is recaptured, not only receives a flogging with the plet, but may get an addition of anything from a quarter to the whole of his original sentence. In the year 1900 the prisoners on Sakhalin sentenced to hard labour for life numbered 510, of whom 70 were women; but there were those who, Irish as it may seem, had more than a life sentence. These were already well advanced in life, and had yet to undergo a term of between 40 and 50 years. There were 13 such, while 51, of whom one was a woman, had sentences between 30 and 40 years, and 240 had between 20 and 30 years to their credit.

The expiration of a sentence does not bring with it the long-hoped-for farewell to Sakhalin, for the ex-convict regains his rights only by degrees. For six years more he must remain on the island as an 'exile-settler;' and then, if he is in a position—which so few are—to get away, he may go as a 'peasant' to the mainland of Siberia for another six years. Then only is he at liberty to return to Russia."

9: Hawes--341-342 — T-3 (1901) 1903 Gilyak
116, 563

"Compared with the criminal population the number of political exiles on Sakhalin is insignificant. According to the census of January 1, 1898, out of a total of seven thousand and eighty engaged in hard labour they numbered seventy-six. Their fate is bad enough, though not so terrible as that of their friends in such a place as Sredni Kolimsk, within the Arctic Circle. The greatest hardship [342] that awaits them on Sakhalin is the exile from their homeland, and the banishment from anything like educated society."

9: Hawes--401 T-3 (1901) 1903 Gilyak
116, 133, 563

"The morning after my departure saw the Tsitsikar standing in for De Castries Bay. It is a well-sheltered harbour, with a depth at entrance of fifty feet, diminishing to thirty feet off Observatory Island, a bold islet so named by La Pérouse, because his officers set up their instruments on it, after a long interval, to determine their exact position. To the south of this is a small islet called Oyster Island, and to the north-east is Basalt Island. Near the southern head stands up on the promontory of Kloster Kamp a fine lighthouse, then about to be deserted by the pilots with the cessation of navigation. On the north-western shore of the bay, at the mouth of the river Somon, is Alexandrovsk post, consisting of a telegraph-office, with the houses of the Chief and his assistants, and a tiny church and barracks for the small company of soldiers stationed there. To the north and south stretch forests, uninhabited save by a few roaming Oroktis. Around the bay the hills rise to a height of 1100 and even to 1540 feet, thickly clothed with trees, save where the tell-tale brown slopes witnessed to fires carelessly lighted by the Russians. It is a lonely spot at any time, and especially in winter. Cut off by ice from all navigation, it is only accessible to the post by dog-sledges from the river Amur, which is itself served by relays of horse-sledges from distant parts. Only in one respect was it at that time better off than Alexandrovsk; the telegraph-wire concecting it with Vladivostok was intact. In this secluded spot the Chinese Eastern Railway and Steam Shipping Company had just stationed an agent."